

The myrrour of the chyrche.

Austin, St.
K. of Abington

Here foloweth a deuout treatyse cōteynynge many
goostly medytacyons & instruccions to all maner
of people necessary & comfortable to the edyfycaci
on of the soule & body to the loue & grace of god.



Peterson of. R. Coplande the prynter.

Eternall grace of.iii.in one substaunce
Be now my guyde/in this my besynesse
Unto thy laude/this lytel werke tauaunce
For to erecte/in goostly holynesse
The myndes of suche/as lye in ydlenesse
And vs endue/With goodnesse from aboue
Suche werkes to vse/as may purchase thy loue.

Almyghty fader/Whole power dooth extende
In euery worlde/by thy strength dypne
Whiche With the sone/and holy goost doost sende
All vertues grete/thy name to illumyne
Thou graunt vs grace/our hertes so to inclpne
Within this boke/some goostlynesse to proue
Suche werkes to vse/as may purchase thy loue.

O sone of god/of wysdome sounge and Welle
That With the fader/and blyssed holy goost
Our myndes doost nourisse/With wytte spyrituell
With goostly reason/lete our braynes be enboost
And With suche lypunge/as shall please the moost
Lernynge this boke/our thoughtes do not remoue
Suche werkes to vse/as may purchase thy loue.

O holy goost/of goodnesse souerayne
With fader and sone/reynynge eternally
Of thy grete bounte/cause vs for to attayne
To goostly lypunge/Whiche lye thus wretchedly
We vs submytte/bnder the custody
Of thy two wynges/O thou moost godly doue
Suche werkes to vse/as may purchase thy loue.

Amen.



In the name of our sweete lord Iesu Cryste /
 here begynneth the artycles & poyntes of p
 maters whiche are touched in a sermon p
 meth after / rudely endyted for to auoyde &
 eschue curyosyte / that p reders leue not the
 fruytfull sentence of within for the curyous fable of
 without.

- H**ow a man sholde beholde his estate & degre. ca. i.
What it is to lyue parfytely / and whiche is p Wyl
 of god. Ca. ii.
What thyng maketh a man holy and saynt / and
 how a man shal come to the knowlege of hymself
 fe bothe in body and soule. Ca. iii.
Of the benefytes of our lord god. Ca. iii.
How a man sholde spende his tyme. Ca. v.
How a mā sholde cōtēple god i eche creature. ca. vi
How a man shal beholde the Wyl of god in holy
 scripture. Ca. vii.
Of .vii. deedly synes & of theyr braunches. ca. viii
Of the .vii. vertues of the gospels. Ca. x.
Of the .vii. gyftes of the holy goost / and of theyr
 suffyence. Ca. xi.
Of the .x. cōmaundemētes of our lord. Ca. xii.
Of the .iii. theologycall vertues / sayth / hope / and
 charyte. & of theyr suffyience. Ca. xiii.
Of the .iiii. cardynall vertues. Ca. xiiii.
Of the .xii. artycles of the faythe. Ca. xv.
Of the .vii. sacramentes of holy chyrche. Ca. xvi.
Of the .vii. werkes of mercy. Ca. xvii.
Of the .vii. petycions in the Pater noster. & how a
 man sholde pray. Ca. xviii.

- O**f the. vii. douries in the body / & of the. vii. in the soule. and of the paynes of hell. Ca. xix.
- O**f þ contēplacpō of god in his humanyte. Ca. xx.
- O**f the nat yu pte of our lord Jeſu cryſt / & of his takynge at the tyme of mat yns. Ca. xxi.
- O**f his reſurreccion & illuſyon at pꝛyme. Ca. xxii.
- O**f ſendynge & comynge of the holy goost / & of ſcourgynge of Cryſt at þ houre of tꝛece. Ca. xxiii.
- O**f ſincarnacpō & crucyfienge at ſexte. Ca. xxiiii.
- O**f þ dethe of ieſu & of his aſceſiō at noone. Ca. xxv.
- O**f the cene or ſouper of our lord / & of his takynge doune of the croſſe at euenſonge tyme. Ca. xxvi.
- O**f the bloody Wetynge / and of his bur yenge at cōplyn tyme. Ca. xxvii.
- O**f the contēplacyon of god as touchynge his godheed / & how god wolde not of all thyngeſ ſhe we hymſelfe nor all kepe him ſecrete. & in how many maners he ſhe wed hymſelfe fyrſt to man / & how man cometh to þ knowlege of god / & god is with out begynnynge and without ende / and how and why god is called god. Ca. xxviii.
- H**ow god is one in ſubſtaunce & .iii. perſoneſ / and why the fyrſt perſone is called fader / the ſeconde ſone / & the thꝛde holy goost. And alſo how the power or might is appꝛopꝛyed to þ fader / wyſdome to the ſone / bounte & loue to þ holy goost. Ca. xxix.
- O**f the. iii. degreeſ of cōtemplacyon. Ca. xxx.
- W**hat it is to lyue honourably / louyngly or frendly and mekely. Ca. xxxi.

Thus endeth the table of this preſent boke.

X

per leg. v. 12.
re quid. :1.

How a mā sholde beholde his estate & degre. Ca. i.

Ubi de vocatiōem bēam. These are þ̄ wor-
des of the appostle the whiche dothe par-
teyne to men and women of relygion. Ta-
ke hede sayth he / & beholde wherto ye be
called. And this sayth he for to moue and
stere vs to perfectiō. And therfore whan soeuer and
as often as I thynke vpon my selfe / be it by nyght
or by day I haue on the one parte grete ioye / & on þ̄
other grete sorowe. Grete ioye for the holy relygion /
sorowe and confusyon for the feble conuersacion. And
it is no meruayle / for I haue grete cause / for this sa-
yeth saynt Eusebe in a sermon. *Religiosi attē-
dāt vocatiōis.* Venire ad religiōē
sūma pfectio est. s; non pfecte viuere est sūma dāpnas-
tio. That is to saye. To come to relygion is a soue-
rayne & hygh perfectiō / but not to lyue parfytely
is a souerayne and hygh dampnacion. And therfore
you that lyue in relygion or in congregaciō folowe
the way of perfectiō. And so yf ye loue your helthe
and wyll be saved leue / forsake / and dyspyle þ̄ worl-
de & all thynge in it and belongynge to it / & set & put
all your dyligence and power for to lyue parfytely.

**What thynge it is to lyue parfytely / and
what is the wyll of god. Ca. .ii.**

To lyue parfytely also as saynt Bernarde tes-
teth vs is to lyue mekely / louyngly / and ho-
nourably. Mekely / as to your selfe. Louigly to war-
de your neyghboure. And honourably as to warde
god / so þ̄ ye set all your herte and mynde to do al that

My.

A.iii.

is to the pleaſure & Wyll of god. That is to haue god
in euery thinge alway ſe ye thynke With your herte
or ſpeke With your mouthe or do in opacion by wer
ke of ony of your. v. Wyttes. As in lokeinge With your
eyes/herynge With your eeres/tastinge With your
tonge/smellynge With your noſe/felynge or touchin
ge With your handes/goynge/ſtandynge/ſyttynge
or lpyenge. Thynke alway in the begynnynge why
ther it be the Wyll of god or not. And yf it be his Wyll
do it as nygh as ye may to your power. And yf it be
not/do it not/& though ye ſholde ſuffre dethe. But he
re vpon ſome Wyll aſke me What is the Wyll of god.
I ſay the Wyll of god is nothynge but our holynelle.
For as ſaynt Poule the apoſtle ſayth. Nec eſt volun
tas dei. ſctificatio beſtra. It is ſe Wyll of god that ye
be holy and ſayntes.

voluntas dei qd

What thynges maketh man a ſaynt & how
a man ſhall lpye to the knowlege of hymſelfe
in body and ſoule. Ca.

Two thynges wout ony mo maketh mā a ſaynt
That is to wyte/knowlege of trouthe/and ſe
loue of goodneſſe. But to ſe knowlege of god whiche
is very & trouthe may you not come but yf fyrſt you
knowe your ſelfe. For to the loue of god whiche is al
goodnes & bouite can you not come wout ye loue your
neyghbour. Than to the knowlege of your ſelfe may
ye come by oft & wete medytacio/& to the knowlege
of god by pure contēplacyon. Now to the knowlege
of your ſelfe may ye come in this maner. Thinke dy
lygētly inwardly & often What ye be/What ye haue
ben/& What ye ſhall be fyrſt touchynge your body &

after as to your soule. As touchinge your body thynke
 ke þe are fouler thā any donge or slyme. ye were en-
 gendred in so grete fylthe þ it is shame to tell it / & ab-
 homynable to thynke it. for ye were borne in grete
 spñe / & ye haue led your lyfe in grete wretchednesse &
 mysery. And after your dethe ye shall be delpyerd to
 todes & wormes & to other foule beestes whiche shal
 deuoure & ete you. what ye haue ben & what ye now
 are ye sholde thynke as touchinge your soule / for what
 ye shall be ye may not knowe. Therfore call to your
 remembraunce & thinke often how ye haue done grete
 euylles & many / & how ye haue losse grete goodes &
 many. Thinke also how longe ye haue lyued / what
 ye haue receyued / & how ye spent your tyme / for eue-
 ry houre in whiche ye thought not on god ye haue lo-
 ste. for ye shal gyue a rekenyng of euery ydle worde /
 of all ydle & vayne thoughtes / & of euery ydle dede &
 worke. And lyke wise as ye haue not one onely heere
 in your heed but it shal be glorifyed whan ye shal be
 saued / so shall there scape no houre of your tyme but
 it shall be rekened to you in the mercy of god. O good
 lord yf all þe worlde were full of small pouder or dust
 who might be so wyse to iuge euery sperke by it selfe
 and so deuyde euery one from other. But þe soule is a
 thousand tymes greter than þe worlde / & yf the worlde
 were a thousand tymes gretter than it is. And
 then yf þe soule be full of diuers thoughtes / affectyōs
 & desyres / who may serche or inquyre of his herte to
 knowe all þe is in it / or thinke it. Now beholde & ta-
 ke hede my dere syster how ye haue grete nede to cō-
 syder & to knowe your self. Thā after take good hede
 what ye be now as touchig your soule how ye haue

Raō de omni
 reddenda.

Anima quāti

lytell goodnesse in you / lytell vnderstādyng or wytt
lytell power and pyte / for ye alway desyre that whiche
is not good for you nor profytable. And alway ye
do forsake and leue þe whiche myght doo you moche
good. And oftentymes ye be deceyued / now by ouer
gretelozowe / now by mozdynate loue / now by indy
screcyon & intemperaunce / now by bayngloze / now
malycyous & seke / now helthy and mery / now are
ye vexed with aduersyte / now lyft bp with fals hos
pe. On the other syde ye are so mutable & wauerynz
ge þe loke what thyng ye wyll this day to morowe
ye wyll none of it. And oftentymes ye languyshe &
are angry and sore tormented for many thynges that
ye coueyte and desyre / & than after ye haue them at
your wyll: than are ye incontynent or by & by of the
wery / anoyed / & greued. Thynke also on þe other par
te how ye are lyght to be tempted / frayle and feble
to resyst / & redy to consent and agre. Of all these ifyrz
myttes and wretchednes hath delpyered you your
spoule & your god Ihu cryst / & dooth dayly delpyer
more and more. For whan ye were not than he ma
de you in soule to his owne propre symplytude & ly
kenesse. And of þe moost foule & fylthy thyng of whiche
it is abhomynable to thinke he made your body
and fourmed your wyttes & your membres so noble
and so fayre that no man can it better deuylse / nor / nor
ne suche dyspose & prouyde. Thynke also now dysly
gently & with good affection you whiche loue your
carnall & flesshely frendes & kynne so tenderly. Wher
fore loue ye them so derely and so feruently: yf ye say
that ye loue your fader and your moder because ye
be engendred of theyr flessh and theyr blode. So

rationis
cum.

are the wormes that bredeth in theym / and cometh from theym dayly and hourely . And on the other syde ye haue of them neyther soule nor body / but ye haue them of god by the . For your fader and moder hath brought you forth to lyf. What sholde ye haue ben yf ye had abyden styll that whiche ye had of your fader and moder whan ye were engendred in fylthe and synne of them. On the other syde yf ye loue your broð or your sister or any other of your kyne bycause they be of the same flesshe & blode þ ye be of. So sholde ye in lyke wyse loue a pyece of þ flesshe of your fader or of your moder yf it were cut out of þ body of one of them / & that sholde be grete solysshensse & shame out of measure. And yf ye say þ ye loue them bycause theyr flesshe & ymage is fygyred to the lykenesse of a man & bycause they haue a soule as ye haue / thā are your flesshely broder & syster no nerer to you than any other / but onely bycause þ you & they haue one flesshely fader the rote and begynnyng of your flesshe / the whiche is a fylthy thynge foule and stynkyng. Therfore loue hym specyally of whome all your beaute cometh / and loue euery man spyritually & goostly. And leue of / fro hensforth to loue carnally and flesshely / for certaynly so sholde ye do.

Of the grete benefytes and gyftes of our
 lorde god. Ca. iiii.

More ouer yf ye thynke wysely on the grete
 goodnesse þ our lorde god hath done to you / &
 dayly dooth / & wyl alway more and more yf ye loue
 hym intylerly or in wardly . For as I tolde you in þ

begynnyng. Whan ye were not he made you of nou-
ght. And whan ye were lost than he founde you. And
whan ye were in deedly synne solde/than he bought
you and redeemed you. And whan ye were dampned
than he saued you. And whan ye were borne in synne
he baptyzed you. And afterwarde whan ye sinned so
foule & so often/than he suffred you gently & paci-
ently/& tarped for you so longe. Than after receyued
you so sweetely & hath put you & set in his moost swete
couent. And euery day that ye do ony yll he rebu-
keth you. And whan ye do synne he dooth pardon you.
Whan ye erre than he correcteth you. And whan ye
stande in doute he teacheth you. Whan ye ben hongry
than he fedeth you. And whan ye are athyrste he ge-
ueth you drynke. Whan ye haue colde he warmeth
you. Whan ye be to hote he cooleth you. Whan ye wa-
ke he saueeth you. Whan ye slepe he conserueth you.
Whan ye ryle he susteyneth you. Whan ye fall he re-
seth you. And whan ye synne than he holdeth you.
Whan ye stonde than he supporteth you. Whan ye go
than he ledeth you. Whan ye retourne he directeth
you. Whan ye come to hym he receyueth you. And
whan ye go from hym he dooth conduyte you. And
whan ye are out of the way he calleth you agayne.
And euer whan ye be seke and euyl at ease he confor-
teth you. ¶ Lo these grete goodes and many other
dooth and hath done to you your swete spouse Jesus
In and with the sweetenesse of his herte.

¶ How a man sholde spende his tyme. Ca. v.



Do these grete goodes and many other shol
de ye alway thynke on god/ and speke vnto
hym/ and thanke hym intyrlly. Euermore
laudyng and praylyng hym/ and that as
well by nyght as by day/ yf ye knewe ony thyng
what loue were/ or yf ye had ony loue in you. Ther
fore euery mornyng or at mydnyght whan ye rylse
oute of youre bedde thynke incontynently how that
many thousandes of men hath ben perpyshed that
nyght/ and losse bothe in body and soule. As some in
the fyre brenned/ & some in the water/ some in the see
drownded/ and some on the londe in many dyuers wa
yes/ as robbed/ wounded/ waxen madde and out of
mynde/ maymed/ & yll/ deed sodaynly without con
fessyon/ which haue descended in to euerlastinge da
nacyon. Thynke also how many thousandes of per
sones are the same nyght fallen in daunger and peryll
of theyr soules/ as in glotony/ lechery/ auarice/ ho
moryde/ or manslaughter/ and in many other grete
myscheuous dedes and solpyshenes. And from all
these grete myscheues and euylles hath your swete
lorde Ihesu cryst delpyered you without your deser
uinge or merytes. For what good seruyce or other
thynges haue ye doone vnto hym for the whiche he
sholde so kepe and hath kept and preserued you/ and
to leue and forsake so grete nombre of other. Therfo
re yf ye marke dyllygently and take good hede how
moche good he hath doone/ and dooth to you alway
in euery where/ and on euery syde/ ye shal fynde him
soo occuppyed and dyllygent about your prouffyte as
though he dyde none other thinge elles but onely to
gyue attendaunce/ and take alway hede and regarde

*Deo curam & con
tinuam de nobis.*

to your welthe and salute/and so shall yefe him that
for to kepe you he is so curpous & besy as though he
had forgotten all þ world & toke hede to no body but
onely to attende and kepe you. And whan ye haue
thought all this lyfte vp your handes to your lord
god/ & thanke hym of these and of all other his grete
benefytes and goodes in this maner. *O ratias tibi
ago dñe iesu xpe qui me indignam famulā tuam. A.
in hac nocte custodisti/ pteristi/ visitasti ac sanā et ico
lumen ad hanc horam puenire fecisti et pro alijs bene
ficijs tuis que michi tua sola bonitate contulisti. Qui
vuiis & regnas deus p oia scla seculor. Amē.* And
euen in the same maner shold ye say whan ye ryle in
the mornynge/ & whan ye goo to bed at nyght/ sauf
onely that where ye say at mydnyght. *Ad hanc ho
ram/ there sholde ye say in the mornynge. Ad pñci
pium hui⁹ diei. And at nyght. Ad finem huius diei.*
And whan ye haue so doone than sholde ye besply &
inwardly thynke & consider how ye haue spent all þ
tyme from the mornynge þ ye rose vnto that tyme at
nyght whan ye lye in your bed. And also from þ tyme
me þ ye lye doune in your bed vnto the tyme that ye
are rylen in the mornynge. Than desyre/ requyre/ &
aske of god hertely his mercy for all the euylles þ ye
haue done/ & of all the good dedes that ye haue left &
lost in that day or þ night. And than do none erthely
thynge vnto the tyme that ye haue commēded your
selfe and all your frendes quycke and deed in to þ hā
des of our swete sauour Iesu cryst/ and saye in this
maner for your selfe & for thē this prayer folowynge.
*In manus tuas dñe & scōr angelorum tuor cōmē
do in hac nocte aīam meam & corpus meū parentes:*

fratres: forozes: amicos: familiares: ppinquos: bene
factores meos & oim pplm catholicu. Custodi nos do
mine in hac nocte p merita & itercessiões beate marie
virginis et oim scōz tuoz a vitijs & concupiscentijs
a pctis & a temptationib⁹ diaboli / a subitanea et ipso
uila morte / & a penis inferni. Illumina cor meū de spū
scō & de tua scā grā fac me tuus semp obedire mādas
tis: & a te nūq̄ seperari pmittas. Qui uiuis & reg. &c
Whan ye ryle in the mornynge / Where ye layd at
nyght In hac nocte.) than say In hac die. yf ye ha
ue this maner forme than shall ye haue p̄ true kno
lege of your selfe. For this sayth the holy man. yf ye
trust & put your confydence in your selfe ye shal be de
lyuered to your self. And yf ye trust in god & mistrust
your selfe / to god ye shal be commended & deliuered.
And this maner of consyderacion is called medytaci
on. therfore by this maner & way ye may come to p̄
knowledge of your selfe / & by holy medytacion. Then
shal ye come to p̄ knowledge of god by pure cōtēplaciō

How a man shal cōtēple god i echē creature. ca. vi.

There ben. iii. maners of contemplacyon. The
fyrst maner is in creature. The. ii. in sc̄yptur
re. The. iii. is of god hymselfe in his owne nature.
Contemplacyon the fyrst wyse is nothynge elles
but the syght of god in his creatures / & that may ye
se in this maner. Thre thinges there ben in god / y is
to wyte / power / wysdome / & bounte or loue. Power
is app̄p̄yate to god p̄ fader / wysdome to god p̄ sone
& bounte to god p̄ holy goost. By his power all thyn
ges are created and made. by his wysdome they are

*Contemplatio dei
3^a p̄la.*

merueylously ordeyned. & by his bouite they are eu-
ry daye multiplyed. His power ye may se by theyr
creacpon & gretenesse. his wysdome by theyr beaute
& dysposicion. his bouite by theyr vertue & multiply-
cacio. The gretenesse may ye se by þ quātpte of theyr
dymensions. þ is to say by theyr heygth & length. by
theyr brodenesse & depenesse. The wysdome of god
may ye also se yf ye take good hede how he hath gy-
uen to many creatures onely to be, wout more / as to
stones. To other he hath gyuen to lyue & to be / as to
trees & herbes. To other to liue & to fele / as to bestes.
To other to lyue / to be / to fele / & to vnderstāde / as to
men & aungelles. For þ stones be / but they lyue not
ne fele / nor haue no reason to vnderstāde. Trees and
herbes be & lyue / but they fele not nor haue no reaso.
Beestes lyue / they fele / they be. but they haue no rea-
son. Men be w stones. lyue w trees. fele w beestes. &
vnderstande w aungels. ¶ Here sholde ye dyspygently
thynke & cōsyder þ dyspynte of mankinde how it excel-
leth & surmounfeth þ nature of all other creatures. &
therfore sayth saynt Austyn. Nolle habē locū angeli
si possū habē locū q̄ puidet hōi. I wolde not sayth he
haue þ place of an aūgel yf I myght haue þ place þ
is ordeyned for man. Thinke ye than how this man
is worthy to haue grete shame & rebuke þ wyl not li-
ue after his degre as he oughȝ to do / for all þ creatu-
res in þ worlde be onely made for mānes sake. Ther-
fore þ good creatures are created to man for. iii. thyn-
ges. That is to helpe vs in labour / as oxen / horses /
asses / & other. And to clothe & sho vs fro colde / as lyn-
nen / woile / & lether. Thirdly to fede & susteyne vs / as
many beestes / þ sedes of þ erthe / fylthes of þ see & ry-

Homo creatura
dignissima.

creatura b. cre-
ationis finis.

uers & byrdes of the ayre. The euill creatures as þ
 bytter noughty & poysonige herbes & þ benymous
 beestes are also created for. iii. thynges. First for our
 punycion & correction. Secodly for our amendemet.
 Thyrddly for our lernynge & erudycion. ¶ We are pu
 nysshed & chastyled whan we be hurt of on y of them
 or whan we fere or doute of the & þ cometh of þ grete
 mercy of god þ he wyll chastyse vs tēporally bycau
 se we shall not be punysshed in payne perpetuall y.
 ¶ We are also amended whan we thynke þ all suche
 euill cometh to vs for our synnes. For whan we se þ
 so lytell creatures may hurte vs: than we thynke on
 our fragilite & make our selles: ¶ We are also taught
 & lerned by by þ that we se in these creatures þ mer
 uaylous werkes of our creatour. For more are woꝝ
 therto pou the woꝝkes of þ ampte or pynere as tou
 chinge to edyfication than þ myght or fyerfinesse of þ
 beere or the lyon. And in lyke wyse as I haue sayd to
 pou of all beestes / soo vnderstande ye of all herbes.
 ¶ Then whan in suche wyse ye haue beholden god
 in his creatures / lyft vp your hert to hþ & thike how
 grete is his myght & power to make suche thynges
 of nought / & to giue the theyr beynge or to be. & how
 grete his wysdome is to ordeyne the in so moche be
 aute. & how moche his grete goodnesse is to multy
 ply the dayly for our pfyte & welthe. ¶ O mercy lord
 god how be we vnnaturall. for we abuse & spoyl all
 these his creatures / & he agayne maketh the. We cō
 foude the / & he gouerneth the. We distroy the / & he en
 creaceth the. Say therfore to hþ w pou hert. bicause
 ye be / they are. bycause ye be fayre / they are fayre.
 bycause ye be good they are good. Therfore of ryght

*creatur. malaz
 creationis finis*

they prayse you / they adoure you / & all your creatu-
res dooth glorify you o blyssed trynite. All creatures
of ryght dooth prayse you for theyr goodnesse / they
adoure you of ryght for theyr saynesse / and of ryght
they glorify you for theyr ppyte & welthe. O blyssed
trynite of Whome all thynge by your power are crea-
ted & made. By Whome all thynges by your wyf-
do me are gouerned. In Whome all thynges are by your
bouite multiplyed. Tibi honor & gloria i scloz. am.

How a man shall see the wyll of god in holy
scripture. Ca. bu.

Now haue ye mater how ye may see the wyll of
god in euery creature & this is the fyrst degre of
cōtēplacion. The. ii. degre of cōtēplacion is in scrip-
pture. But now perduētūre ye this be of syply lerninge
wyll aske me this questyon. How may I auer come
to this cōtēplaciō of god in scripture & haue no con-
ge? Now swetely attēde to me & here me & it may hap I
shall tell you. What soeuer is wyrtē in scripture it
may be tolde & shewed to you. And therfore yf ye vnder-
stāde not this scripture be glad to lerne & here althys
ge this wyse men wyll shewe you so this ye may vnderstā-
de & knowe all thys good is & to kepe it whan it is
shewed you. And whā ye here ony thynge in opē ser-
mon or in secreete collacyon / take good hede yf ye here
ought this may do you good to the edyfycacon of your
soule / to this hatynge of synne & lounge of vertue. to this
ferynge of payne / and to the desyrynge of ioye. to this dy-
spysynge of this worlde / and to this hastynge towarde
another. What is to be done / & what to be left / & how
moche dooth illumyn & quychen your vnderstādyng

auditor munit.

in þ knowlege of trouthe / and how moche dooth in
 flambe they? Desyre in the feruour of breynge loue
 of charyte. For of these good thynges sholde ye knowe
 what shewer be wyrtten secretely or open. Out of ho-
 ly scripture shall ye take & knowe whiche ben þ. vii.
 deedly synnes / & the. vii. vertues of the gospel / þ. vii.
 gyftes of the holy goost / & the. x. comaundementes of
 god / the. xii. attyrcies of þ saythe / & the. vii. sacramen-
 tes of holy chyche. the. vii. vertues / and þ. vii. wer-
 kes of mercy. the. vii. petyryons of the pater n. the
 paynes of hell / and the ioyes of heuen.

Of the. vii. deedly synnes / and of theyr
 braunches. Ca. viii.

The. vii. deedly synnes are these folowynge.



Pryde / enuy / wrath / slouth / auarice /
 glotony / & lechery. **T**han first pryde is
 þ loue of his owne excellere / & hyghnesse /
 and of it dooth prede & come these. vii. by-
 ces & braunches / that is to say. **I**nobedience agaynst
 god or agaynst his superiour or lord / that is to leue
 that thyng þ he is commaunded to do. And to do þ
 thyng which is forboden & defended. **T**he secon
 de braunche is boost. **F**actaice or auauuncy. Whan
 a man dooth boost hymselfe & were proude of the goo-
 des that he hath of another. or of the euyl or vngra-
 ciousnesse that is in hymselfe. **T**he. iii. is ypocrysy /
 and þ is whan a man dooth sayne hym to haue goo-
 des that he hath not / or dooth hyde the euyl which
 is in hym. **T**he. iiii. braunche is dyspyte of other / þ
 is whan ony mynysseth or maketh lytill the good

Inobedientia

Factaicia

Hypocrysis

inrogatia.

nesse of another þ he hymselfe may seme & appere the better. The. v. is arrogauce/stoburnesse/oz reioycynge in yll/ & that is whan a man maketh comparyson betwene his euyls & vnhappy dedes/ & the wycked dedes of another/ bycause that his may seme þ lesse.

impudētia.

The. vi. is vnshamefastnes / þ is whan a man hath no maner shame of his wycked lyfe/ oz vnglacpoulnesse openly knowen. The. vii. braunche is elacyon/

latio t'f'p'us.

oz auauuncyng of hys selfe/ as whan a man reioyceth of his owne wyckednesse & euyl. And here ye shall knowe that thre thynges there be of the whiche man

eg'ous supbia
100.

- 1 is proude. The fyrst is of the goodes and gistes of nature/ as beaute/ strenght/ good wytte/ & noblenesse of
- 2 kynred. The secōde is of the goodes & gyftes of fortune that man dooth acquere & gete/ as conyng/ vertue/ grace/ good name & fame / & dygnyte oz worldy
- 3 worlthyp. The thyrde is of temporall goodes/ as clothyng/ housyng/ rentes and possessyōs/ houtholde meyn & suche as longeth to rydynge/ as horsles/ armure oz harneys/ & suche worldy honours. ¶ Out of enuy cometh ioye of others yll/ and sorowe for his welthe & good. And þ may be in herte by afflyccion/ oz in mouthe by detraccyon/ oz in dede by subtraccyō as by styrynge oz mouyng of good oz yll. ¶ Out of wyathe dooth come & procede chydynge/ contencyōs oz debates/ rylsynge oz swellyng of herte/ euyl and reprouable wordes/ dysdayne/ blasphemy/ oz sclaunder. ¶ Out of tryflesse oz slouth dooth come malyce and rancour of wyll/ dyspayre of mercy/ neglygence about the commaundementes of god/ & waueryng mynde about vnlawfull thynges. ¶ Of auarpye proceedeth gyle/ treason/ periury/ euyl rest/ byolēce/ har

inuidia.

rauidia

invidia

invidia.

benesse of herte agaynst mercy. ¶ Out of glotony cometh ydle & waton myrthe or gladnesse/lecherie/bnclenlynesse/ouer moche speche & wordes/ & a weyke or feble vnderstandynge. ¶ Out of lecherie cometh þe blyndenesse of herte in prayenge vnstedfastnesse/anguythe/folye/hastynesse/love of hymselfe/hatred of god/affectyon & love of this present worlde/horroure and dyspayre of the worlde to come. ¶ These ben the vii. deedly synes/ & so they may well be called deedly for. iii. the fyrst dyspoyleth & robbeth the wretched & captiue synner. The fourth alle to tourmenteth hym. The. v. dooth cast and treed him vnder fote. The. vi. dooth deceyue & dysshete hym. The. vii. byngeth hym in all bondage and fylthy seruyce. For pryde taketh fro man his god. Enuy his neyghbour. Wrath the hymselfe. Slouth the tourmenteth hym. Auarice oppresseth him. Glotony deceyueth hym. And lecherie byngeth hym in to all fylthy & foule seruage or bondage.

Libido.

¶ Of the vertues of the gospel. Ca.

i.



¶ Now for a remedy as þeſt theſe. vii. vyces & synnes our lord putteth. vii. vertues in þe holy gospel of ſaynt Mathew & layeth thus. ¶ Blyſſed be þe poore in ſpyrite for theyſ is þe kyngedom of heuen. And þe is agaynſt pryde þe fro man taketh his god. ¶ Blyſſed be þe meke and debonayſ. For they ſhall poſſeſſe the londe

MOTTELLA R. M.

perdurable or euerlastyng. And that is agaynst en-
 3 uye that taketh fro man his neyghbour. ¶ Blyssed
 be they that here do wayle & wepe / for they shall be
 confor ted. And that is agaynst wra the that taketh
 4 fro man hym selfe. ¶ Blyssed be þe mercyfull that ha-
 ue mercy on other. For they shall gete mercy of god.
 And that is agaynst auar yce that taketh pite on no
 5 man nor mercy. ¶ Blyssed be they whiche be hōgry
 and thyrsty / that is to say after ryght & iust yce / for
 they shall be refreshed. ¶ That is agaynst slouth and
 6 necl yge. ¶ Blyssed be they that be clene in herte
 for they shall se god. And that is agaynst glotony þe
 whiche thyrneth alway vpon carnal yte & supfluy-
 7 te & fyllyng of the bely. ¶ Blyssed be the pray ybles
 for they shall be called the chyldren / or sones of god.
 And that is agaynst lechery / for the lecherous body
 can neuer haue reste in his mynde nor peas in his her-
 1 te. ¶ Also agaynst the synne of pryde man sholde ha-
 ue in his herte bothe in worde & dede veray humyly-
 2 te. Agaynst enuy ioye of others welthe & good & sor-
 rowe for his hurt and damage & agayne frendshyp.
 3 Also agaynst wra the a man sholde haue pacyence &
 4 burynesse or myldenesse. Also agaynst slouth / lyght-
 nesse or slopytnesse / & strengthe bothe of herte & body
 in þe seruyce of god & in other good werkes. Agaynst
 5 auar yce lyberal yte & largenesse / that he gyue of his
 goodes to the poore & ned y / and þe with good wyll &
 6 herte after his pow er. Agaynst lechery he sholde be
 7 chaste in herte / in body & in speche. Agaynst glotony
 he sholde haue measure in hym selfe / bothe of meet &
 drynke / and moost specyally of drynke. For by super-
 fluyte and ouer moche drynke many yonge persones

rule fructuosa.

hath ben perysshed & lost / and many byrgyns hath
lost theyr byrgynpte / and also many good men & wo
men hath lost the chastyte. Also the dropelyes / the fe
uers or the ague / the goute & apostumes / the tothe a
che and many diuers other infyrmytees mo than I
can reherse or name cometh often by the superfluyte
of drynke. These are the. vii. remedies & antydotes
agaynst the forenamed. vii. venymes. Therfore take
these helthy medycyns agaynst the foresayd deedly
sekenesses / and greuous infyrmytees.

¶ Of the. vii. gyftes of the holy goost. Ca. .xi.



¶ We haue ye the dysleases &
theyr medycyns. Than he
re cometh þe souerayne & þe
physycyen / & taketh his me
dycynes and heeleth þe man
of these. vii. infyrmytees / & cōforteth hym in the. vii.
vertues by the. vii. gyftes of the holy goost / Whiche
ben these. The spyrite of wysdome & vnderstādyng.
The spyrite of counsell and of strength. The spyrite
of scyence & of pyte. The spyrite of þe feere of our lord
de. By these. vii. gyftes our lord techeþ man euery
thyng þe is to hym necessary / bothe for the lyfe actyfe
and the lyfe contemplatyfe. ¶ Now than se fyrst how
a man sholde and ought to forsake the euyll / and þe
cheeth the spyrite of the feere of our lord. And to do þe
good lerneth vs þe spyrite of pyte. And bycause there
be two thynges that letteth man to do well / that is
to wyte / prosperyte / & aduersyte of this worlde. For
prosperyte dooth deceyue hym by flattery & aduersy

B.iii.

1. 2.

3, 4, 5, 6

7.

Eccl. sufficiēt
ia.

7

6

impedimētū
perfectionis ch
isiane.

- te by hardenelle or sharpenelle & payne. **T**herfore ye
 sholde dyspyse the prosperyte of this worlde lest ye be
 deceyued / & that techeth you of conynge. And ye shol
 de strongely & myghtely withstāde & suffre þ aduers
 lytees lest ye be ouercome by them & baynquysshed /
 4 and þ lerneth you þ spyryte of strengthe or force. And
 these. iiii. suffyleth to the lyfe actyfe. **T**he other. iiii.
 perteyne to the lyfe contemplatyf / for there ben thre
 2 maner degrees of contemplacyon. One is in creatur
 res / & that techeth you þ spyryte of vnderstandinge.
 Another is in scrypture / where ye may se what ye
 3 shall do & what ye shall leue / & this techeth you þ spy
 ryte of counsell. The. iiii. maner is in god hymselfe / &
 1 this maner techeth you the spyryte of wysdome.
Now may ye se how redy / how wyllynge / and
 how hely our lord Jesu cryst is about our helthe.

Of þ. x. cōmaundementes of our lord god. Ca. xii.



After all this that
 ye knowe whi
 che ben the. x. cōs
 maundementes
 of our lord god.
The first cōmaundement
 is this. ye shall not worshyp
 none alene goddes. But ye
 shall worshyp our lord god
 onely and no moo / & serue h
 onely. That is to say. ye shal
 worshyp god by ryght and
 true faythe. ye shal serue h

madam. 1.

onely by good werke in operacyon. For euer y man
 sholde with grete humylte and deuocyon serue one
 onely god / & hym faythfully worshyp whiche hath
 made aungelles / heuen / & erthe of nothynge. And ye
 sholde stedfastly beleue as your dethe that the fader /
 the sone / & the holy goost be thre persones & one onely
 god. ¶ Here sholde ye thinke also yf ye haue worshy-
 ped your lord god faythfully. yf aboue all thinge ye
 haue serued hym. yf ye haue yelded your promys-
 ses to hym. yf ye haue well done & fynysshed all your pe-
 naunce. And also yf ye haue holden & kept faythfully
 all þe promysed hym in baptym. By this comaunde-
 ment man is ordeyned to god his fader almyghty.

¶ The seconde comaundement is. ye shal not take þe 2
 name of your lord god nor swere by it in ydle. for the-
 re sholde no man take þe name of god in bayne in we-
 ryng. For as saynt Poule sayth. Sermo vester de-
 bet esse. est. est. non. nō. That is to say. your othe shol-
 de be / ye / ye. nay / nay / without ony other sweringe.
 Neuerthelesse a man may swere truly to the kynge
 and to other men that trouthe may be sauēd & kepte /
 or that falsheed may be dampned and destroyed / and
 that in iugement / ryght / or iustyce and veryte. In
 this comaundement are forboden lesynges / falshode
 and sweryng. And by this commaundement man
 is ordeyned agaynst god the sone the whiche sayth.

Ego sum via / veritas / et vita. I am way / trouthe /
 and lyfe. ¶ The thyrde commaundement is this. 3
 Remembre & loke wel that ye kepe and halowe your
 sabatte & holy day. That is euery feest whiche is or-
 deyned by holy chyrche / þe ye kepe & lede it in þe quyet-
 nesse of your herte & body. For þe lowneth this worde

Sabatte. For euery man is boude to kepe þ̄ sabat & holy dayes whiche ben in the newe testamēt. That is to say / the sodayes and the feestes of sayntes / and other grete feestes whiche be to be halowed & kepte in holy chyrche. ¶ Now forgyue me I pray you for goddes sake / & take for none yll þ̄ I shall say to you / & I wyll tell you how ye shall kepe your sabatte & holy dayes. yf ye be hole in your body ryle out of your bedde in þ̄ mornynge / & leue it not for colde / for slepe / nor for sweet. For the more ye be greued in þ̄ doyng / the more shall ye deserue of meryte / yf ye doo it with good wyll. Afterwarde ye shall go to the chyrche / & with deuocion say your matyngs without iaglyng. Also wetely to here your masse & all the houres of þ̄ day. And than yf there be ony precher in the chyrche whiche purposeth to make a sermon / ye shall wetely here the worde of god / & kepe it in remembraunce / & so to fulfyll it in dede and worke. And whan ye be at dynner of suche goodes as god hath lent you / ye shall dūttrybue or departe to pooze people. And after diner ye shall for all his benefytes rendere & gyue to h̄s graces & thankes. And afterwarde ye shall not go to the tauerne nor to wyastlyng / nor to daūcynges / nor to no suche baynesportes & ydle playes. For of suche cometh often many misfortunes & deedly synnes. But rather ye shall bylite the myserables / & suche as ben leke and nedý. And in this maner ye shall fynyshe in the seruyce of god your festyuall & holy dayes. And this comaundement ordeyneth man to receyue god the holy goost. These thre comaundementes techeth & sheweth man how he shal behaue h̄ selfe agaynst god the trynite / to the lyknesse of whome he is crea

ted in soule. But the. vii. other teacheth man how he
shall behaue him towarde his neyghbour / of þ which
he is the fyrst & the fourth in ordre. ¶ Honour your
fader & moder / þ is to say / bothe bodily & goostly / & þ
in two maner wyse. That is þ ye shall obey to them
& do to them all reuerence / & also that ye shall helpe &
socour them in all þ they nede of to your power / þ ye
may be of longe lyfe in the londe of þ longe lyuynge.
That is / yf ye desyre to be of longe lyfe & euerlastyng
that ye honour them by whome ye haue your tēpo-
rall lyfe. For he þ wyll not honour thē by whome he
is / it is not ryght þ he be any longer þ which he is.
¶ The. v. commaundement is such. Ye shall sle no
man. Here shal ye knowe þ homycyde or manslaugh-
ter may be done in dyuers wyse. Manslaught may
be done by the / by the hande / the tonge / & the herte.
Manslaughter by þ hande is whan one man killeth
another w his owne hādes. or whan he putteth one
in a place of dethe / as in pryson / or in any other place
whiche may be þ occasyon or cause of his dethe. Ma-
slaughter w the tonge is in. ii. maners / þ is to wyte /
by commaundement & entysynge. Manslaughter also
of the herte is in. ii. maners. As whan one coueyteth
& desyret the dethe of another. or whan he suffreth
hym to dye for defaute / & wyll not delyuer him from
dethe yf he haue power therto. ¶ The. vi. cōmaun-
dement is. Ye shall do no lechery. And it is of ryght þ
he which wyll haue the euerlastyng lyfe wout in-
corrupcion in the ioye of heuen þ he must nedes kepe
the lyfe of his body in this worlde wout corrupcion.
¶ The. vii. cōmaundement is. Ye shall do no theft / &
that is right. For he þ wyll prelerue þ lyfe of another

Myr.

C. i.

- & not le hym losse & spylte sholde not take þ from hym
 8 Whiche sholde susteyne & kepe his lyfe. ¶ The. viii.
 cōmaundement is. Ye shall bere no fals wytnesse a-
 gaynst your neyghbour. That is to wyte w them þ
 wyll see hym or do by ony way hurt / ye shall not cōs-
 sent therto / & that is ryght. For he þ wyll not of hym
 selfe hurt his neyghbour he shall to none other whis-
 che wyll hurte hym / consent / counsell / nor helpe.
 9 ¶ The. ix. cōmaundement is. Ye shall not coueyt nor
 desyre þ wyfe of your neyghbour. In whiche is vn-
 derstande þ no man shall coueyt þ wyfe of his neygh-
 bour / his doughter nor ony other his seruauit. And
 agayne that noo woman shall coueyt nor desyre ony
 man of þ worlde w wanton carnall or flesshely leue.
 10 ¶ The. x. cōmaundement is. Ye shall coueyt nothyn-
 ge that is your neyghbours. These two last cōmaū-
 dementes accordeth to þ other two þ go betore / whis-
 che are these. Thou shalt do no lechery / & thou shalt
 do no theft. For who þ hath an euill wyll or an euill
 intent in his herte can not lōge absteyne & kepe hym
 fro doyng euill in worke & dede. And therfore yf ye
 wyll do no lechery in dede you man coueyt no māner
 of woman / nor you woman also no man w an yll in-
 tencion of herte. And yf ye wyll not stele or do falshe-
 de coueyt neuer another mānes godes in your hert.
 These are the. x. cōmaundementes whiche our lord
 gaue to Moyses in þ mount synay / of the whiche the
 fyrst thre pertyneth & belongeth to the loue of god / &
 the other. vii. to þ loue of our self & of our neyghbour.

¶ Of þ thre vertues theologicall / saythe /
 hope / and charyte. Ca. xiii,



Moreouer now shall ye knowe whiche be
 the. vii. vertues / y is to wite faythe / ho
 pe / charyte / prudence / iustyce / temperance /
 & strength. Of all one mater be the. x. com
 maundementes and y. vii. vertues. But
 this is the difference / y the. x. commaundementes te
 cheth vs what we shall do / and these. vii. vertues te
 cheth vs to do good. The. iii. first vertues / y is to say
 faythe / hope / & charyte dooth orde vs how we shall
 lyue as towarde god. The other foure affermeth vs
 how we shall orde our lyfe in this worlde that they
 may bypunge vs to yoyes of heuen. Therefore ye shal
 knowe that we all are create & made for one ende / y
 is to knowe god / to haue god / & to loue god. But. iii. ad b. 2. ite cla
 thynges are necessary for to come to a good ende. The usula 3. nea
 one is that we knowe whypder we shal go. That we ssarya.
 desyre with bycumpunge loue inwardly for to come to
 heuen. And that we hope surely thypder to go. For it
 is grete folp to a man to begyn a thyng y he can not
 bypunge to an ende. On the other syde yf ony man ad bene opar
 wolue do ony good he must nedes haue these thre / y du q reg raly
 is to wyte / knowlege / power / & wyll. That is y he
 can do it well. That he may do it well. And y he wyll
 doo it well. But bycause we haue noo knowlege nor
 wyll of our selfe / therefore god hath gyuen to vs fayth
 to fulfyll the default of our knowlege. Hope to fulfyll
 y default of our power. Charyte or true loue to ordey
 ne our wyll one to another. And fayth ordeyneth vs
 to god the sone to whome is approp: yed wyldome.
 Hope to god the fader to whome is approp: yed po
 wer. And Charyte and loue vnto god the holy goost
 vnto whome is approp: yed goodnesse. And therefore

Creationis m
 finis.

ad b. 2. ite cla
 usula 3. nea
 ssarya.

ad bene opar
 du q reg raly

Fides

Spes.

charitas

saythe maketh vs to haue þ knowlege of god. And þ knowlege sheweth vs þ he is god almyghty / & that he is meruelous & lyberall that in suche maner & soo largely giueth and lendeth vs of his goodes. And of this saythe cometh hope by the same knowlege þ sayeth þ god is hve god. And fro thens cometh the.iii. vertue þ is called charyte or loue. For euery thyng naturally dooth loue that the whiche is good.

¶ Of the.iiii. cardynall vertues. Ca. xiiii.

IN Ere after ye shal knowe whiche be þ.iiii. cardynal vertues / by þ whiche al þ lyfe of mankynde is ruled & kept. & the worlde also guided. & these are they. Prudence iustyce / tēperaūce / & strēgth. Of these.iiii. sayth þ holy goost in þ boke of sapience þ in this worlde is no thyng so ppytable for man / & here is þ cause. For who soeuer wyll do well it is necessary þ he can chuse the good fro the yll / & of.ii. good thinges to chuse þ better & þ techeth you prudence. And whan ye haue chosen þ good fro the yll / & of the.ii. goodes þ better than shal ye leue þ yll & do the good / & leue the lesse good & do þ greter / and þ is the vertue called iustyce. And by cause there be.ii. thynges þ letteth a man to do good & to leue the yll / þ is to wyte / þ prosperite of this worlde þ deceueth hþ by flattery / pleasures / & fals swetenesse / & the aduersyte of þ same þ may oppresse by þ sorowes full & sore sharpnesse & paynes. Therefore ayenst prosperite ye must haue measure & dyscrecyō þ ye be not to moche elate & proude of it / & this vertue is called tēperaunce. And agaynst aduersyte ye must haue audacyte / or boldnesse þ ye be not ouercome & cast out / And this vertue is called Strength.

¶ Of the .xii. artycles of the faythe. Ca. xv.



**S. Peter. S. James þ more. S. Thomas.
S. Andrew. S. Johan. S. James þ lesse.**



**S. Phylippe S. Mathewe. S. Jude.
S. Barthylmew S. Symon S. Mathyas**

¶ vii.

¶ iii.

- 1 **W**ere shall ye knowe whiche ben the. xii.
artycles of the faythe. ¶ The fyrst is þ
þ fader / the sone / & the holy goost is one
god & .iii. persones. And þ selfe same god
whiche is one in substaunce / & .iii. in persones is with
out begynnynge & shall be wout ende / the whiche w
his worde made heuen & erthe / the see & all that is in
2 them / of nothyng. ¶ The seconde artycle is that þ
sone of god was incarnate & toke fleshe & blode of the
byrgyn Mary / & of the same byrgyn was borne very
3 god & very man. The. iii. artycle is þ the same Iesus
the sone of god & of the blyssed byrgyn Mary suffred
passyon / was ded / & honestly buried. This passion
he suffred kyndly & mekely / & of his owne good wyll
that he might redeme vs out of the infernall bondes
& captupte. His soule descended in to hell w his god
heed / his body lyenge in the sepulcre / & drewe out w
hym the soules þ in this worlde had done his wyll.
4 ¶ The. iiii. article is þ the selfe Iesus cryst very god
& very man arose þ thyrde day fro dethe to lyfe in his
fleshe glorified / and appered many tymes to Mary
mawdeleyne & his dysciples & appostles / & dydespe
ke & ete with them. And by his resurreccyon with þ
same body whiche we haue here in this worlde we
5 shall aryse fro dethe to lyfe. ¶ The. v. artycle is þ the
same Iesu cryst very god & very man ascended to he
uen / & by hym to heuen we shall ascende yf we be ta
ken out of this worlde wout deedly synne. And fro he
uen he dide sende to his apostles þ holy goost. And in
þ day of iugement he shal come fro then in his man
heed to iuge the lyvinge & ded / and euery man after
his dedes to receyue rewarde.

Of the. vii. sacramentes of holy chyrche. Ca. xvi.



The fyrst sacrament
of holy chyrche is
baptim. for our lord god
made himselfe to be bapty
sed in the floode or ryuer of
Jordane to halowe & san
ctify the sacrament of ba
ptym by þe vertue of woꝝ
des. And by þe sacramēt of
baptim þe deuyl is put out
& chased fro þe chylde & his
orygynall synne is taken

fro hym whiche he toke of his tader & moder & is in
fused in þe chylde the grace of baptym. And yf þe chyl
de boꝝne were or happed to be in peryl of dethe and þe
there be no plēte of prestes as no preste to gete than
shall a lay man or womā say to hys. *A. so named I ba
ptysse the. In nole ptis & filij & spūsciti. Amē.* And the
put water vpon hys & that suffylth to þe chylde's sou
le. yf a chylde be founde vnknoꝝen yf it be baptyled
or not than shall þe chapellayne or preste say to þe chyl
de. *Si nō es baptizat⁹ ego baptizo te in noie pris & fi
lij & spūsciti. amē.* They þe holde the chylde at þe fonte
stone ought & sholde teche him his belcne þe is to say
the Pat noster / þe Ave maria / & the Credo. for man
can not be saued but by baptym and say the. And lete
the preste be well ware þe he put not the chylde agay
ne in the water yf he were baptised befoꝝe of ony lay
man or woman / lest he be made irregular and the
chylde also after þe decree. **T**he seconde sacrament 2. *de Confir*

Myr.

C. iiii.

1410ne.

is cōfyrmacyon the whiche confyrmeth þ̄ holy goost
in þ̄ persone baptysed & cōserueth hym. Within. v. ye
res at the leest after þ̄ chylde is borne he sholde be cōs
fyrmed of the bysshoppes handes / & yf he passe þ̄ tyme
by negligence he falleth in deedly synne & sholde be
cōfessed before he were cōfyrmed. The fader & moder
shall also be ware and kepe thē well þ̄ they holde not
theyr owne chylde before þ̄ bysshop at confyrmyng.

satisfactio.

¶ The thyrde sacramēt is penaūce the whiche was
sheth & taketh euer a way bothe þ̄ actual synne / & bes
nyall synne / & the deedly synne. This sacramēt ordey
ned þ̄ sone of god whiche comynge fro heuen dyde he
re meke penaūce / not for hys selfe / but for þ̄ saluacyō of
his people. And saynt Iohn baptyst preched penaūs
ce in remysyon & forgyuenesse of synnes. For penaūs
ce w̄ contricyon of the herte / cōfessyon of þ̄ mowthe / &
With satisfactiō of þ̄ dede & With mekenesse putteth
out & banisheth the enmye fro þ̄ herte of the penytēt
& dystroyeth deedly synne / & draweth þ̄ man agayne
to his maker / & ledeth þ̄ mynde or wyll to grete ioye
& clerenesse. ¶ The.iiii. is þ̄ sacrament of the auter
þ̄ confyrmeth þ̄ penytent & conforteth lest he agayne
slpyde & fall in to deedly synne / & also reconspyleth hym &
susteyneth. For Whan our lord Iesu cryst souped w̄
his dysciples he dyde ordeyne this sacrament in þ̄ cō
memoracyon & memory of his passyon. And therfore
euery crystē man sholde at the leest be houseled ones
in the yere / as in þ̄ eester day With grete deuocyon.

sacramētū
aniz.

sacram. ordinis.

¶ The.v. sacrament is holy ordres þ̄ bypnygeth & gy
ueth power to suche as be ordred & ordeyned for to do
theyr offyce / & for to celebrate and halowe the sacra
mentes. For our lord Iesu god almyghty hath gy

nen power to preestes and prelates of the chyrche þ
they sholde helpe other / & informe theym in þ faythe /
that they shal bynde & loose / þ is to say fro synne / and
that they sholde mynystre to them the sacrametes of
holy chyrche / & namely the sacrament of þ auter the
Whiche is made by the vertue of wordes of the true
preste of prelates. For in thre thynges there be vertu
es / þ is to wyte in stones / in wordes / and in herbes.

The. vi. sacrament is matrimony or wedlocke þ *matrimoniu*
Whiche excludeth & putteth away deedly synne in the
wozke of generacyon betwene man & woman. God
þ is souerayne & hys good / & also hys wysdome dyde
ordeyne in erthly paradysse this sacrament in Adam
& Eve / Whiche is a coniunction & knyttynge so stron
ge that it may not be vndone nor dysseuered in theyr
lyfe / but by the iugement of holy chyrche or by dethe.
God also made matrimony for the procreacyon & ge
tyng of chyldren / & for chastite to be kept. Not with
standynge wedded people sholde with dyligence &
wysdome kepe tyme and houre. *encl. Inclis*
The. vii. sacra
ment is þ last holy anoyntynge or enelynge þ alpygh
teth & wargeth þ seke people in peryl of dethe / bothe
fro the bodyly payne & goostly. And it is giuen to the
that be seke to the mynysshynge or makynge lesse of
theyr penaunce. For euer lightly the payne of þ paci
ent & seke dooth alwaye at that anoyntynge / & euer
some thyng is forgyuen of his penaunce. And ther
fore as it is sayd the last anoyntynge or enelynge is
one of the. vii. by whome are released the paynes of
satysfaccion. Wherfore the errour of the lay people is
to be remoued & put away Whiche wyll not receyue
the laste holy anoyntynge but onely at the houre of

de the. It were better for them to be anoynted in þe
gynnyng of theyr sekenesse. For as sayeth saynt Ja
mes. *Infirmatus quis ex vobis inducat sacerdotes
orantes & unguentes oleo & alleluabit infirmus. & si
in petris sit dimittentur ei petra.* Therefore a man may
knowe that many are heeled of theyr sekenesse by þe
laite holy anoyntynge or anelynge. And yet there is
another errour of the lay people to be put away and
þis is this. That it is not lawfull to ony mā after this
last anoyntynge to touche his wyfe fleshely / they say
also that euer after he sholde lyue in abstynence / & al
these be fals. Notwithstandinge he þis is so anoynted
sholde kepe his body in the more reuerence after than
he dyde before / & not for al þe to eschue his wyfe / nor a
preste also his ordres after one yere. ¶ Moreover it
is to be noted & knowen that þe last holy anoyntynge
may be iterate agayne after the custome of holy chyr
che. For the vertue of þe last holy anoyntynge dureth
but one yere / as þe penaunce of all synnes is termyned
& ended in one yere. And therefore þe benedycion & the
consecracion or halowynge of the holy cressme or oyle
is euer made newe of the bysshop in þe ende of þe yere /
not bycause the olde cressme or oyle dooth leue or loose
his vndicion. But it is done bycause þe newe cressme
is had in greter reuerence than the olde / & bycause all
the olde cressme or oyle might haue be spent in þe yere
passed. ¶ Moreover it is to be doutted of that þe saynt
James sayeth. *Infirmat. &c.* That is to say / yf ony
of you be seke lete hym cause to be brought in prestes
prayinge & anoyntynge / & he shall soone be releued of
his payne & infirmyte / & yf he be in synne his synnes
shall be forgyuen / as though he wolde saye that one

preste is not ynough. But is sayd of counsell. For mō
re are in baluē prayers of many prestes than of one
It auapleth more to be shryuen to many prestes thā
to one. For by many shamesfastnesses shall som what
of the payne of synne be released & forgyuen. And ne
uerthelelle it is suffeyent to be shryuen to one preste
onely. **S**o therfore it sheweth well þ the last holy
anoyntinge may be iterate & consecrated agayne, but
not dystroyed, that is to say after one yere onely. For
to all sekenesses & infyrmities þ fall or happen in one
yere one onely anoyntynge is ynough. And also it is
not called the last bycause there may none other folow
we, but bycause moost commonly it happeneth that su
che anoyntynge is gyuen to them þ labour in þ poynt
& pāges of deche. And therfore euer after þ ony hath
taken this holy anoyntynge he sholde be þ more pō
pte & belyer in the dyuine contemplacyon.

Of the. vii. Werkes of mercy. Ca. vii.

Now here after shall ye knowe whiche
be the. vii. Werkes of mercy. **T**he fyrst
is to fede þ hōgry. **T**he secōde is to gy
ue drinke to the thursty. **T**he thyrde is
to clothe þ naked. **T**he fourch is to her
borowe the pylgryms. **T**he fyfth is to dyspyte þ pry
soners. **T**he sytte is to confoite the seke. And the. vii. 6. 7.
is to bury þ deed. **T**hese ben the. vii. Werkes of mer
cy þ dooth belonge and perteyne to the body of man.
But now ye may say this to me. I tharam in res
yggn haue noo power to gyfte mynne, nor to drinke,
nor clothyng, nor also ony lodgyng. **A**ns. I haue

not wherof I may doo it. Nor I may not byspte the
pyloners nor conforthe the seke nor bury the deed for
I am put & set vnder the wylof another man & ther
fore it were moche better for me that I were secular
that I myght performe & do these werkes of mercy.

isericordia hab
ualis

But as to y be ye not deceyued. for better it is & doth
more preuaile to haue pyte and compassyon in your
herte of ony poore wretche hauynge & sufferynge nee
de/ than though ye had in possellyon all this worlde
that ye myght gyue it hym for charyte. For it is mo
che more worthe without coparyson that whiche ye
be than y whiche ye haue. Therfore gyue your selfe
& than do ye gyue more than though ye gaue all the
worlde. ¶ But now may ye say this to me. Trowthe
it is that it is better for a man to gyue hymselfe than
of his/ but it auayleth gretely to do the one with the
other. For more are worthe two good thynges than
one by hymselfe. I say that is not so. For whither is
1 it better to be called god or his seruaut/ ye wote well
that it is better to be called god. But those the whi
che doo suffer hongre/ thurst/ colde/ defaute/ and iu
che other mysery and wretchednesses of the worlde
for goddes sake our lord Iesu cryst calleth them by
selfe. For this he sayth in the gospel. Quicquid fecer
itis vni de his minimis i nomine meo michi facitis
That is to saye. Loke what ye doo to one of the leest
in my name/ as who wolde saye/ for my sake/ ye doo
2 it to me. ¶ On the other syde whither dooth it mo
re auayle to iuge or to be iuged/ ye knowe well it is
better to iuge/ and that doo the poore. For these poo
re people shall iuge the ryche men. As Cryst sayth in
the gospel. Qui reliquistis omnia & secuti estis

me cū venerit filius hoīs in sede magestatis sue. sede
bitis & vos sup. xii. tribus thronos iudicātes. xii. tri-
b⁹ israel. That is to saye. Ye that haue left & forsaken
all worldly thynges and haue folowed me. Whan s^r
sone of man shal come in the seet of his mageste than
shall ye syt vpon. xii. thrones iugynge the. xii. tribes
of israel. ¶ On the other syde whyder is it better to 3
haue s^r ioye of heuen in possessyon or in promysse. Su-
rely it is better in possessyon and so hath it the pooze
people. For this sayth our lorde in the gospell. Beati
pauperes spū qm̄ ipsoz ē regnū celoz. Blyssed ben s^r
pooze in spyr̄te for the y^rs is the kyngdom of heuen.
He sayth not they shal be but they is. as though
he sayd they be as sure of the ioye of heuen as of the
thyng the whiche they holde in theyr handes. And
therfore sayth saynt Bernarde in this wyse. Pau-
peres nichil habēt in terra nec diuites aliquid habēt
in celo. That is to say. the pooze men hath nothyng
in erthe nor the ryche men hath nothyng in heuen.
And therfore yf they wyll haue ony thige there they
must bye it of the pooze. ¶ Now I wote wel yf ye de-
syre to knowe who is pooze & who is not. Who is be-
ry ryche & who is not therfore here me with deuocy-
on. There be some whiche haue rycheſſe & they loue
them as be the nigardeſ and couetous people of the
worlde. Other there be that haue no rycheſſe neuer
thelesſe they loue them & desyre and wolde fayne ha-
ue them as ben the wretched beggers of the worlde
& the euyl relygiouſes and they are as ryche as the
other or more. And these are they of whome our lorde
Jesūs cryst speketh in the gospell saynge. Facilius
est camelum per foramen acus transire q̄ diuite tras-

re in regnum celorum. That is to say. A yghter it is
for a camell to passe by þe eye of a nedyll than a ryche
man to entre þe kingdom of heuen. ¶ But some there
be whiche be ryche but they loue not theyr richesse/
and yet neuerthelesse they wyll and doo possesse and
haue them. These be called the iust & good men of the
worlde whiche do wel spende that whiche they pos
selle and haue and lytell dooth with holde and kepe
to themselves. ¶ Some other here be that haue noo
maner of rycheise nor they loue them not nor also de
spyth not to haue them. These are the veray relygy
ous men and these be called the true pooze & theyr
is the kyngdom of heuen. For so sayth our lord Iesu
crist in the gospel. Blyssed be the pooze in spyrte/
for theyr is the kyngdom of heuen. this is the blyss
synge of pooze people. Therfore it must nedes be that
the ryche men haue the contrary of this blyssynge.
And therfore where as I sayd. Blyssed be they whi
che ben pooze in spyrte for theyr is the kyngdom &
ioye of heuen. I may than say in this wyse of ryche
men. Accursed be þe ryche people in spyrte for theyr
is the payne of hell. ¶ They are ryche that haue ry
chelle and loueth them / or that haue no rychelle but
they loue them & coueytously desyre for to haue them
¶ They are pooze that haue pouerte and loueth it / or þe
whiche dooth possesse and haue rychelle but they lo
ue pouerte and dyspyse rychelle.

¶ Of the seuen petcyons conteyned in the
Pater noster. Ca. xviii.



Afterwarde shall ye knowe whiche ben þ
 vii. petcyons of the Vater noster þ whi
 che dystroyeth & taketh away all euyl &
 dooth procure & gete all good. These. vii.
 petcyōs oz prayers are cōteyned in this
 moost swete swete prayer Vater noster the whiche
 our lord Jeſu cryſt made hyſelfe & taught to his dy
 scyples þ they myȝht knowe how they ſholde pray
 to god þ fader & ſayd to them in this wyſe. Whan ye
 pray ſay thus. Vater noster q̄ es ſc̄lus. That is to
 ſay. Our fader that arte in heuen. Sc̄tificetur nomē
 tuū. Halowed oz ſanctified be thy name. Adueniat
 regnū tuum. Lete come thy realme oz lete thy real
 me come. Fiat voluntas tua ſcut in celo et in terra.
 Thy Wyl be done in erthe as in heuen. Panem no
 ſtrum cotidianum da nobis hodie. Our dayly breed
 gyue to vs this dape. Et dimitte nobis debita nra

sicut et nos dimittimus debitoribus nostris. And for
 gyue to vs our dettes / as we doo forgyue to our det-
 tours. Et ne nos inducas in temptationē. Sed libe-
 ra nos a malo. And suffre not þ we be brought in to
 temptacyon. But delyuer vs from all euyll. Amen.
 As moche to say as / so be it. ¶ This prayer surmou-
 ceth & excellcth all other prayers bothe in dygnyte &
 profyte. First in dygnyte / bycause god hymselfe ma-
 de it. And therfore dooth grete irreuerence & dyswor-
 shipp to the sone of god Jesu cryst whiche taketh the
 pleasaunt & curpous rennyng words in other pra-
 yers & leueth & forsaketh this prayer whiche he him-
 selfe made & taught vs. And also whiche dooth kno-
 we all the mynde & wyll of god the fader / & the whiche
 prayer moost dooth please hym / & for the whiche
 thynges also we haue moost nede to pray. for as I
 haue sayd before he onely knoweth all þ wyll of god
 the fader / & al our nede & necessyte. Therefore a. C. M.
 men are deceyued by þ multiplycacyon of prayers.
 for whan they thiike þ they haue deuocyon they ha-
 ue a foule carnall affectyon. for euery carnal mynde
 or wyll taketh pleasure & delyte in suche pleasaunt &
 curpous speche. Therefore be ye wyle & dyscrete / & be
 ware for I tell you for a surety þ it is a foule filthy le-
 chery to take delyte & pleasure in suche maner wyle.
 On the other syde saynt Augustyn & saynt Gregori
 & other sayntes made prayers & prayed after they
 affectyons. I blame not þ prayers of these men / but
 I do rebuke & blame them whiche dooth forsake & le-
 ue this prayer þ god hymselfe made / & taketh þ pra-
 yer of some other synple saynt / or þ they fynde wy-
 ten. And therfore sayth our lord in þ gospel. Whan

in oratio ne sis
 multiloquus aut
 curiosus.

Wp'll pray do not pray w many wordes / but ye shall
 pray in this wyse saynge. **Q**uāt nūc q̄ es in celis. & soo
 forthe. **O**n þ other parte this prayer excelleth eue
 ry other in sustyng & praye. For in it are contey
 ned all thynges þ we nede bothe in this lyfe and in þ
 other. For i this prayer we desyre god þ fader & pray
 hym þ he despyuer vs fro all þ euyl is / & that he gyue
 to vs all þ good is. & also þ he make vs suche þ we ne
 uer doo yll / nor þ we haue lacke or fayle of good. And
 now beholde & consyder wel how þ all the euyl that
 dooth greue vs / eyther it is the euyl þ is past / or the
 euyl þ is to come / or the euyl þ we suffre presently.
 For the euyl þ is past we pray our moost swete lord
 whan we say. **E**t dimitte nobis debita nra sicut et
 nos dimittim⁹ debitoribus nris. For the euyl þ is to
 come whan we say. **E**t ne nos inducas in tēptatio
 nē. For the euyl that we suffre now presently whan
 we say. **S**ed libera nos a malo. Moreover all thinge
 þ is good. eyther it is temporall / spirituall / or euerla
 styng good. Temporal good aske we whan we say
Quātem nūc cōtribianū da nobis hodie. Spirituall
 good whan we say. **A**ia volūtas tua sicut in celo et
 in terra. Euerlastyng good whan we say. **A**dueni
 at regnū tuū. The cōfertyng thean of all these aske
 we whan we say. **S**cilicet nomen tuū. These are þ
 viij. petycions of prayers of þ gospell the whiche our
 lord Iesu cryst taught his disciples & frendes. **W**e
 shall also knowe þ these. iij. wordes which gooth be
 fore þis to wyte. **Q**uāt nūc q̄ es in celis. dooth informe
 vs and teche vs how we sholde pray. And what we
 sholde be in our prayers or prayenge. For. iij. thyn
 ges we shold haue in euery prayer. That is to wyte

Myr.

D.i.

de orationis d
 enordio.

in oratione qua

in reg. vlt.

Parfyte loue towarde him to Whome We pray. And
sure & stedfast hope to haue all þ̄ Whiche We desyre &
aske. And stedfast beleue in hym in Whome We bele-
ue. And very humylyte bycause We haue noo good-
nesse of our selfe. ¶ **P**arfyte loue is conteyned in this
worde. **F**ater. For euery man naturally loueth his
fader. ¶ **S**ure and stedfast hope is cōteyned in this
worde. **N**oster. For yf he be ours We may boldely
pray & hope in hym & say that he is beholden or bou-
de to vs. ¶ **S**tedfast beleue in this worde. **Q**ui es.
For whan We say **Q**ui es than We beleue & confesse
þ̄ god is Whome We neuer sawe. & that is ryght and
true saythe. For sayth is none other thyng but þ̄ be-
leue of a thyng Whiche may not be seene. ¶ **V**ery hu-
mylyte is named in these wordes. **I**ncelis. For whā
We thynke þ̄ he is hye aboue & we lowe vnderneath
than we be humbled & wex meke. ¶ **W**han we haue
these. iiii. rotes in our hertes fast than may we bold-
ly pray & say With all our deuocyon. **S**etificetur no-
men tuū. That is as who wolde say. **C**ōferme thou
thy name in vs þ̄ arte our fader þ̄ we may soo be thy
sones & doughters that we do nothyng agaynst thy
mynde & pleasure. And þ̄ we may alway do all that
may be acceptable & pleasynge to the & Whiche ever
more dooth apperteyne to thy laude and praysynge.
And bycause we may neuer perforce and do it parfytely
whyle we ben in this wretched worlde therfore
we aske and desyre. **A**d ueniat regnū tuū. **A**te
thy reahne come to vs that þ̄ mayst reygne in vs in
this lyfe by grace. & that we may reygne in þ̄ other
by glory. And in the same petryen pray we for them
Which ben in purgatory. And bycause we can neuer

petitio prima.

petitio 2^a.

haue ioye with the in heuen onlesse þ we do thy wyl
 here in erthe. therfore we desyre & aske. *Hiat volun* *petit. 3.^{ia}*
tas tua sicut in celo et in terra. Your wyl be doone in
 erthe as in heuen. that is. Gpue vs grace to doo all þ
 thou doost comaunde & to leue all whiche þ dost dyf
 fende & forbydde / & that as well in erthe as in heue.
 That is euen in lyke wyse as Myghel. Gabriell. Ra
 phaell & all holy aingelles & archaungelles. patryar
 kes. prophetes. apostles. euangelistes. disciples. mar
 tyrs. confessours. byrgins & all thy cholen people do
 thy wyl in heuen. Doo all the ordres whiche ben in
 erthe. as our holy fader the pope / the cardynalles / ar
 chebyschoppes / byschoppes / abbottes / abbesles / pry
 ours / prioresles / & all the pr. subgettes / archedeanes
 deanes / curates / bycaries / & preestes. And all holy or
 dres. kynges. princes. dukes. erles. barons / & poore
 the ryche. clerkes. and lay people. & all that be pr. des
 tynate to the euerlastyngelyfe. in euery realme / in
 euery ordre / & in euery aenge. ¶ And bicause we may
 not do your wyl & comaundemēt as longe as we ly
 ue in our wretched body without yestusteyne & helpe *ha*
 vs. therfore we saye. *Panem nostrū cotidianum da* *4 petitio.*
nobis hodie. Gpue to vs our dayly breed this day / þ
 is to say. gpue vs strength of body & of soule / and the
 helthe of bothe. Wherfore it is to be knowen that the
 re be thre maners of breed. ¶ Fyrst bodyly breed as
 meet and clothynge. Spyrituall breed as the doctry
 ne of holy scrypture. And the breed of whiche is the
 blyssed sacrament of the aulter for to conforte bothe
 the natures. that is for to vnderstande bothe of the
 body and þ soule. ¶ But for bycause that we be not
 dygne nor worthy for to haue any good or benefyte

capit. 5.^{ta}

capit. 6.^{ta}

capit. 7.

ratio sit pauca
et feruens.

as longe as we be in deedly synne. therefore we desyre
and aske. **D**imittite nobis debita nra sicut et nos di-
mittim⁹ debitoribus nris. That is. Forgyue vs our
synnes. as who sayth / al þ we haue synned in thought
worde & dede. And þ in lyke wyse as we forgyue the
whiche hath done & dooth yll or hurte to vs. And by
cause it is lytell worthe to vs to haue pardon & forgy-
uenesse yf we kepe vs not here after fro synne. therfo-
re we do pray & say this. **E**t ne nos inducas i teptatio-
ne. Suffre vs not to be brought nor ouercomen in te-
ptacyon of the deu yll the fleshe and þ worlde. And
not onely fro teptacion. **S**ed libera nos a malo. But
delpyer vs fro al yll bothe of body & of soule fro synne
& payne bothe present and to come. **A**men. So be it.
And by caus: þ our lord Jhesu cryst sayth in þ gospell
Quicquid petieritis ptem in noie meo dabit vobis.
That is. What soeuer ye aske of my fader in my nas-
me he shal gyue it to you. therefore say this at þ ende.
Per dñm nrm iesum xpm filium tuum q tecu biuit et
regnat in vnitate spūscī de⁹ p oia secula scloz. **A**men.
This is the prayer þ our lord taught in þ gospel.
And vnderstande nor thynke þ ye shall say all worde
by worde as I haue wyrtten here. but onely say þ ba-
re lettre with your mouthe / & thynke in your herte
vpon þ whiche I haue here exlosed & shewed of eue-
ry worde by hymselfe. nor take no regarde to multiply-
often þ **P**at noster. or to say many **P**ater nre. For
better it is to say ones þ **P**ater nre with a good vnder-
standynge & with a good intent than a. **M.** tymes w-
out vnderstandynge & deuociō. For saynt Beule sayth
these wordes. **N**oti⁹ vellem dicere quinqz verba in
meo corde deuote q quinqz milia ore pferre et non in

telligere. That is to say. I had leuer saye. v. wordes
 in my herte deuoutly than to speke. v. M. With my
 mouthe without vnderstandynge & deuocyon. And
 in yke wyse shall ye doo your scrupce in the chyrche.
 For this sayth the prophete. *Psallite sapient.* That
 is to say. Synge ye & say wysely. Wysely to synge is
 this. *¶* What a man sayth with his mouthe he shold
 prudently thinke it in his herte. For yf your body be
 in the quere of chyrche / & your lyppes in *¶* psalter / &
 your herte in the market of *¶* feyre / than are ye wret
 chedly dysposed in your selfe & are not graciously her
 de of our lord god. And by cause our lord Jesu cryst
 sayth in the gospel. *¶* *Quinū querite regnū dei et hec*
oia adicient vobis. That is to say. First serche & aske
 the realme of god / & all that ye haue nede of / of tēpos
 rall geodes shall be gyuen to you wout askige. Ther
 fore ye shal knowe what ye shal haue i *¶* ioy of heuē.

Of the dourpes of the body & soule. and of the
 paynes of helle. Ca. xix.



My.

D.iii.

a. 104. m. p. 11a
S. 1110.

In heuen shall ye haue. vii. douryes in þe bo-
dy & vii. in the soule. In your body shall ye
haue beaute without foulness or myscha-
pe. Ryghtnesse without ony vnweldynesse
Strength without wepkenesse. Rybette w-
out bondeshyp. Pleasure without sorowe. Helthe w-
out sekenesse. Longe lyfe without ende. ¶ In þe soule
ye shall haue wysdome without ygnorance. Frend-
shyp without hatred. Anyte wout discorde. Ryght
wout febleness. Honour wout shame. Surete wout
feere. And ioye wout sorowe. The wretches whiche
be put in hell shall haue þe contrary bothe in body & sou-
le. That is misshape & foulness wout ony beaute. Fe-
bleness wout ony strength. & so forth of all befores
herfed. And therfore ye sholde put all your might po-
wer & dyligēce for to opteyne & gete this ioye. For the
re is so grete ioye & so grete swetenesse þe ys by possibi-
lyte ye myght haue lyued fro þe begynnyng of þe worl-
de vnto þe ende & to haue all the delectableness & swes-
tenesse at your wyll of ryght ye wolde leue all them
for to be one day onely in þe ioye of heuen. ¶ Thus en-
deth þe seconde degre of contēplacyon þe is to wyte in
scripture. of þe whiche ys ye take good hede & sp. ynte
it well in your herte it shall be lyght to you to vnder-
stāde & kepe euery sermon. And on þe other syde ye ha-
ue here mater wherby ye may speke & comyn w cler-
kes be they neuer so wyse & wel lerned. & also wiche þe
lay people be they neuer so rude & sylle. Whan ye be
in the cōpany of wyser than ye be & better lerned mo-
ue one of these maters to him mekely for cōpyfacion.
Also whan ye speke to þe sylple & rude folke gladly &
swetely ifor me the for here ye haue ynough wherof

ye may thynke & speke & how ye shall gouerne & vse
your owne lyfe & amende the lyfe of another.

Of þe cōtēplacyon of god in his manhode. Ca. xx.



A He. iii. degre of contē
placiō is in god hysel
fe. & þe may be in. ii. wayes/
woutforþ in his manhode
& wthinforþ in his godhe
de. for saynt Austyn sayth.
I deo deuenit deus hō vt to

*verbu^a gre car
factum.*

*et hōiem btificaret i seipō ita qd tā p extiori q̃ p intio
ri hō sep pascua inueniret in suo creatore.* That is / þe
god became man þe might make man blyssed in hys
selfe. So þe whiche way soeuer he went wthinforþ
o: without man sholde euer fynde fedinge in his crea
tour. Wthin by cōtēplacion of his godheed. Without
by cōsideracion of his manheed. for his manheed ye
shal thinke on. iii. thinges. þe is. The humylite of his
incarnaciō. The swetenesse of his cōuersacion. The
charyte of his passion. But bycause ye may not fully
do all this at one tyme. therfore I haue deuýded the
to you dyscretly here by þe. vii. houres of þe day þe whi
che ye lyge in your monastery or chyrche. so þe no hou
re may scape you / but ye shall & may in it swetely oc
cupy your herte. And to do this shall ye knowe þe eue
ry houre of the day hath double medytacion. One of
the passyon / and another of other thynge.

Of the natyvyte of our lord. And of his takyn
ge in the mornynge. Ca. xxi.



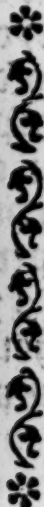
Before matyns ye shall fyrst thynke on the
 natyvyte of our lord / & after on his passio
 n. On y natyvyte shal ye thynke in ward
 ly / the tyme / the place and the houre in y
 whiche our lord Jesu cryst was borne.
 The tyme was in y myddes of wynter whan it was
 moost colde. The houre was at mydnyght whiche
 is y moost hardest houre. The place was in the myd
 des of the way in a hous without walles / the whis
 che is called in latyn. *Diuerforium*. That is as mo
 che to saye / as a place where men went euert to kepe
 themseife fro the rayne & other stormes. In the whi
 che he was wrapped in y moost poore cloutes / & bou
 de with a yste. He was layde in the crybbe or racke
 before an oxe & an asse / for he had nothe other place in
 that hous. Chan shall ye thynke on the dyligent &
bely labour and charge y our blyssed lady toke about
her swete sone Jesu. & of Joseph her spouse what gre
 te ioye he made & had. Thynke also on the deuocyon
that the shepherdes had / & of the swete company of

aungelles / & lyft by your herte & synge with them þ
 Metesonge. **O** fia i excellis deo. &c. ¶ **C**han touchy
 ge the passyon shall ye thynke how þ at suche an hou
 re of the nyght he was betrayed of his dysciple. as a
 traytre taken. as a thefe boude. & as a wycked perso
 ne ledde & brought. **T**hinke also inwardly how frely
 & with good wyll he offred hymselfe to þ iewes / & to
 þ people. & how þ he kyssed Judas his traytre & na
 med hym by his name / & called hym his frende. and
 how he forbode & defended his disciples þ none of the
 sholde drawe swerde out of þ shethe. **A**nd how he hee
 led þ eere whiche saynt Peter cut of. & how his dysci
 ples left hym. & how the cursed iewes toke hym / hel
 de hym & bounde hym / & after brought hym before
 Anne. & how he was there examyned & buffeted by
 cause he answered contrary to theyr wyll. **A**fter how
 they led hþ to Cayphas / where saynt Peter trebled
 for feere. & thyses forsoke hþ by þ wordes of a weiche.

Of the illusyon or scornynge. And of the resur
 reccion at pryme. Ca. xxii.



Myr.



E.i.

Afore prime ye shall thynke on the passyon &
 on the resurreccyon. ¶ On the passyon shall
 ye thinke how the iewes brought hym before theyr
 councell & layde fals wytnesse agaynst him & put on
 him þ he had blasphemed. and þ he sayd he coude dy-
 stroye þ temple of god & in. iiii. dayes buylde it agayn-
 ne. And þ he had cōpassed & gone about all þ countree
 of Galylee to Jerusalem conuertynge and tozynyng
 theyr people makynge them to beleue in madnesse &
 folye. And began to lye on hþ in many sondry wyse.
 And than dyde spette in his blyssed bysage more vy-
 lanously than they wolde vpon a dogge. & after dyde
 blyndfele & couer his moost fayre eyen & gaue hþ buf-
 fettes enquyrynge of hym. Who is he þ hath smyten
 the. And of all these inurys þ our swete lord Jesu
 cryst suffred he neuer sayd ones. Why doo ye so. But
 as a lambe amonge wolues. or brought to be slayne
 or before hym þ wyll sheere of his selfe kept himselte
 styll & helde his peas. And so cōtynually behaued hþ
 selfe that he wolde neuer speke worde. Many other
 thynges they dyde to hym whiche were to longe to
 reherse. ¶ Of þ resurreccyon than sholde ye thynke
 that at suche an houre arose our lord Jesu cryst fro
 dethe to lyfe after þ he had spoyled & dystroyed hell &
 delpyered þ holy soules out of the power of þ deuyll.
 Also ye sholde thinke vpon his swete apparicions or
 apperynge. Whiche appered. v. tymes þ same day
 &. v. tymes afterwarde. ¶ First he appered to Mary
 maudeleyne whan she thought he had ben a gardy-
 ner. ¶ The. ii. tyme he appered to her and to other
 women in the way whan he saluted them and sayd.
 3 Aucte. That is to say god greteth you. ¶ The. iii.

tyme he appered to saynt Peter / but we knowe not
 in what maner he appered to him. ¶ The. iiii. tyme 4
 he appered to. ii. other dysciples goynge towarde y
 castell of Emaus whan they thought y he had ben a
 pylgrym / but they knewe hy by y brekinge of theyr
 bread. ¶ The. v. tyme he appered to. x. of his apostles 5
 whan Thomas was not present w the / whan he sto
 de in y middes of them & sayd. Pax vobis. & shewed
 to the his handes & his fete / for they thought he had
 be a spyrte. ¶ The. vi. tyme he appered whan saynt 6
 Thomas was present / & our lord sayd to hym. Put
 thy fynger in the places of y nayles. y is in my han
 des & fete. & put thy hande in my syde / & be nomore of
 myr beleue but saythfull & true beleuynge. ¶ The. vii 7
 tyme he appered to saynt Peter / saynt iames / & saynt
 John / & to Nathanael / &. iiii. other whan they were
 fyngynge in y lee whiche the gospell nameth. Mare
 thyberiades. Where he dyde eete w them / & asked of
 saynt Peter. iiii. tymes yf he loued hym better than
 any other. ¶ The. viii. tyme he appered to his apos 8
 stles in y mount of Galylee / whan he comaunded the
 to go thoro we all y vniuersall worlde & to preche the
 gospell to euery creature / & to baptyle all people in y
 name of the fader / of y sone / and of y holy goost. And
 sayd to them that he wolde be with them allway to
 the worldes ende. ¶ The. ix. tyme he appered to the 9
 in the day of his ascension whan they were at dynere
 and reprovied and rebuked them of theyr incredulyte
 and hardebeleue / & also of the hardnesse of theyr her
 tes. ¶ The. x. tyme he appered to them the same selfe 10
 daye whan he dyde lede theym out of the Cyte in to
 the mounte Olvyete / and commaunded theym that

they sholde dwell & abyde in the cyte tyll they were
indued & clothed with þe vertue from aboue. & there
gaue the his swete blyssynge & went fro the & ascen
ded to heuen & sitteth on þe ryght hande of his fader.

Of the sendynge & comynge of þe holy goost. And of
þe scourgyng of Jesu at þe houre of tperce. Ca. xxiii.



Before tperce shall ye thynke on his passyon / &
on the penthecost. **O**n his passyon shold ye
thynke how our lorde Jesu cryst was at suche an hou
re dyspoyled & vnarayed al naked. & in þe hous of Py
late bounden to a pylle / & so cruelly scourged þe fro þe
toppe of his heed to the soles of his fete there was in
hym no maner of helthe or hole place. Thynke ye als
so how Pylate sent hym to Herode / & how herode for
soke hym & scorned hym / & clothed him in a whyte co
te in token that he helde and toke him for a sole / & sent
hym agayne to Pylate. Pylate trulpy purposed to de
lyuer him & so wolde haue done / but first he thought

25

to haue corrected & chastysed hym after the custome
& maner as theues were wont to be whan they we
re delpuered quyte fro dethe. And the knyghtes toke
hym & gadred togyder all the people to beholde him
and they kest vpon hym a reed mantell / & gaue hym
a lytell staffe of reed in his hande in the stede of a sce
ptre / and dyde set vpon his heed a crowne of thorne /
& kneled on theyr knees before hym / & in laughynge
hym to scoorne began to salute hy. But yet for all this
the iewes wolde not leue hym. And Pylate wyllyn
ge to satysfye theyr wylls delpuered to them one of
the theues called Baraban. & sayd þ in Jesu he foude
no cause. not withstandinge he gaue hym to them al
so without cause to be crucyfied. ¶ On the penthe #
cost holde ye thynke þ at suche an houre of þ day our
lorde sent the holy goost to his dyscyples in the same
place congregate togyder where he had bydden the
to abyde. And þ holy goost came to them in lykenesse
of fyre and tongues that they might be replynished
and fulfylled in wordes and sermon / and breunynge
in loue. And this was the ryght purueyaunce of our
lorde Jesu cryst. for in two maner wayes came þ cur
sed and malycyous spyrite for to deceyue man in pa
radysse terrestre. that is to wyte. By the euyll entpy
ge of his tongue / and by the coldenesse of his benym
And therfore the holy goost came in tōgues agaynst
the entpyng of the deuyll. and in the fyre to serche &
dystrope the coldenesse of his benym.

¶ Of the incarnacyon and crucyfenge at myds
day of Sexte. Ca. xxiii.

W. vii.

E. iiii.



Fore mydday shall ye thynke on the annūcyacion and on the passyon. **O**n þe annūcyacio shall ye thynke of the grete mercy of our lord god by cause he wolde vouchsaf to become man. & to suffre de the for vs in his manheed syth he myght haue redeemed vs other wyse. And al þe dyde he to vs that he myght drawe & gete to hym our loue. for yf one had ben our maker & another our redemer thā sholde we more haue loued our redemer than our maker. And therfore wolde our maker be our sauour & redemer & suffre in one body all our sorowe þe he myght so bye all our loue. **O**f the passyon shall ye thynke þe at suche an houre was our lord Jesu cryst crucyfyed betwene. ii. theues on eche syde one as though he had ben the mayster of them. **N**ow here can I not tell what I shall say. for yf al the paynfull sores sorowfull & wofull lekenesses of this worlde were in the body of one onely man & yf this man myght conceyue & haue as moche anguyshe & payne with greuous sorowe as all the men in þe worlde it sholde be lytel or

nothyng in regarde & comparyson to þe sorowe þe our
 lord suffred for vs in one houre of the day. Wherfore
 yf I myght lyue by þe space of a. C. M. yeres / and in
 euery day dye a. M. tymes for him the same dethe þe
 he deyed for me but ones / it were nothyng in cōpary
 son to the doloure and payne whiche he had in hym.
 Than it may happen þe some man wyll saye to me þe
 the payne whiche Iesu crist suffred on þe crosse for vs
 was more & greter for the space & tyme than þe payne
 of helle. It is trouthe. and for this cause. There is no
 creature þe may suffre so moche as dyde our lord Ie
 su. For no man hath nor had in hym so moche vertue
 as he. Thā it appereth þe the payne of helle was lesse
 for so moche space & tyme than þe payne þe our lord Ie
 su crist suffred. I say not this certaynly or for a sure
 te bycause of the cōscyence of some people. For þe whi
 che he sayth hymselfe by Ieremye þe prophet. O vos
 oēs q̄ transitis p̄ vian attēdite et videte si est dolor sicut
 dolor me⁹. that is to say. O all ye whiche go by þe
 waye / beholde & se yf there be ony sorowe lyke vnto
 myne. Surely there is none / nor neuer was yet sorow
 we lyke yours (O wete lord Iesu) in this worlde.
 Also ye shall here thynke on the moost wete & blyss
 ed byrgyn Marye how she was replenysched & fyl
 led ful of grete sorowe & anguyllhe whan she stode on
 the ryght syde of her best beloued sone / & receyued þe
 dyscypple for the mayster. & how she had grete sorowe
 whan she toke the seruaunt for þe lord. the sone of a sp
 ner for the sone of an emperour. Iohn the sone of zebe
 dee for Iesu the sone of god. Therefore myght she say
 of her that Roemye sayd. Ne me dicas magnalis
 ter pulchram sed de cetero appellare me amaram.

Opz.

C.iii.

That is to say. call me neuer here after fayre t. it call
me bytter & sorowful. Also she myght well say this þ
is in þ löge of loue. ¶ Meruaile ye not though I be
pale & broune. for I am dyscolored by heet of þ löne.
¶ Therfore an englysh the mã moued w pyte made this

¶ Now gooth the sonne vnder the woode.

¶ We reueth Mary thy fayre roode.

¶ Now gooth the sonne vnder the tre

¶ We reueth Mary thy lone and the.

¶ O fayrest / o beautifullest mayden now haue ye ta
sted & trully felte þ moost sharpe poynt of þ swerde of
þ whiche Symeon made mencion to you in þ day of
your purgycacion. & now ye haue also recepued the
promesses þ Anne the prophetesse promysed you.

¶ Of þ dethe of our lord Jesu cryst. And of his
ascensyon at Roone. Ca. xxv.



¶ Afore noone ye shall thynke on þ passyon / & on
the ascensyon. ¶ On the passyon ye shall thþ
ke þ at suche an houre deyed þ auctour of lyfe for our

loue. Also ye shall here thynke on þ. vii. wordes þ he
 spake on þ crosse & on þ. iiii. tokes þ beset at his dethe
¶ The fyrst worde þ he spake was. *Pat ignosce u-* 1
lis qz nesciūt qd faciūt. þ is to say. Fader forgyue thē
theyr synne for they wote not what they doo. **¶** The 2
 ii. worde was. *Amen dico tibi qz hodie mecu eris in*
paradiso. These wordes he spake to þ these penytent
 & soz p for his synnes. þ is to saye. Certaynly I say to
 the þ this day shalt þ be w me in paradise. **¶** The. iii 3
 worde was whā he spake to his moder of saint iohā
 in this wyse. *Mulier ecce fili⁹ tu⁹. Lo woman behol*
de & take here thy sone. And than sayd to his disciple
Ecce mē tua. þ is to say. Behold & take her there for
thy moder. **¶** The. iiii. word was. *Nely. hely lama* 4
zabathani. þ is to saye. O my god my god wherfore
hast þ forsaken me. **¶** The. v. worde was. *Sitio. þ* 5
is to say. I am athyrst. **¶** The. vi. was. *Cōlūmatū* 6
est. þ is to say. Now are þ pphesies fulfilled. **¶** The 7
 vii. was. *Qd in man⁹ tuas cōmendo spm meū. þ is*
to say. Fader in to thy handes I cōmende my spyrte
& so bowynge doune his hecd his spyrte departed.
¶ The. iiii. spgnes oz tokens were these. All þ erthe 1
 began to tremble. & of all the vniuersal worlde thete
 was an erthquake. The beyle oz couer ynge of þ tem 2
 ple was deuided asonder & fell doune. The stones dy 3
 de breke & cleue in pyeces / the deed bodyes arose out
 of theyr graues. The sonne waxed darke & wdywe 4
 his lyght fro mydday tyll þ houre of noone. Wherof
 saynt Denys Arrypage beyng in þ partyes ferre
 fro Ierusalem sayd. *Aut de⁹ nature patit. aut ma-*
china mūdi dissoluit. þ is. Oz þ god of nature suffreth
passyon oz þ hole machynemēt of þ worlde is dys-

Ascensio Chrij.

ued & losed in sonder. ¶ On þe ascensyon shall ye thike
þe suche an houre our lord went into þe mount of Olive
seynge his disciples & his moost swete moder. &
fro them he ascended to heuen & sytteth on þe ryght ha-
nde of his fader. And than his disciples returned to Je-
rusalem & there they were in fastiges & prayers tyll
þe comynge of þe holy goost. And there were of the con-
gregate togyder in one hous about the nombre of. vi
score men abydyng the blyssed comynge of the holy
goost as our lord had commaunded them.

¶ Of the souper of our lord. And of his takynge
doun fro þe crosse at Euenlonge. Ca. xxvi.



¶ For euenlonge tyme ye shall thike on þe man
dyng of our lord. & of his takynge doun
fro þe crosse. ¶ Of his takynge doun shall ye thike
how Joseph of Arimathea had ipetred & gotten þe bo-
dy of Jesu of Pylate. & how þe iewes came to þe crosse
of Jesu & brake þe theues legges. & how a knyght to-
ke a spere & perced the blyssed syde of our lord. & þe in

continent blode & Water raue out of it haboundauntly. Blode in token of our redēpcion. Water in token of remysyon of our synnes. Joseph than toke hym doune of þe crosse / bycause þe no body or corpe sholde byde vnburied in so grete & hys a feest as was þe next day folowinge / whiche was the y^e sabot day. ¶ Of þe maundy or souper shall ye thike þe at suche an houre our lord gaue his body fleshe & blode to his dysciples in þe lykenesse of breed & wyne. ¶ Here shall ye vnderstande þe in þe blyssed sacramēt of þe auter there ben. iiii. thynges. The fyrst is þe lykenesse of breed & wyne þe whiche we se bodyly. The. ii. is þe very true body & blode of our lord Jesu cryst which we may not se wth our bodyly eyen. The. iii. is spyr^{it}uall grace whiche we receyue whan we take worthily þe holy body / & that moost blyssed blode. We se þe substance & lykenesse of breed & wyne. and yet þe substance of breed & wyne dooth not remayne there after the consecracion. And we beleue surely & stedfastly that þe symilitude or lykenesse dooth conteyne in it verily þe body & bloode of our lord Jesu cryst. not withstandyng þe symilitude or lykenesse of þe body & blode may we not se. For we sholde abhorre & feere as touchyng our body to ete the rawe fleshe & drynke þe blode of a man. Therefore hath our lord gyuen to vs his body and his blode vnder the lykenesse of breed and wyne to conforte our bodyly vnderstandyng and wytte by suche meste as we be wont to se and dare ete. and to edifye and make stronge our faythe by that / that we doo se one thyng and beleue another. And therfore whan ye approche to the auter for to be comyned or houseled / so take & receyue there þe blyssed sacramēt as though

ye receyued by synly his blyssed and moost holy blo
de flowynge out of his syde.

Of the bloody Sweetinge of our lord/ and of his
burynge at at Complyn. Ca. xxvii.



BEfore complyn sholde ye thynke. First how Jo
seph & Nicodemus wrapped & closed the body
of our lord Jesu cryst in fayre shetes & a clene shrow
de/ & anoynted it wth precyous oyntemētes/ & dide put
him in a sepulcre/ & also they put a stone at y^e doore of y^e
monument/ & the people put to they^r seales/ & ordey
ned knyghtes to kepe y^e sepulcre. Secōdly ye shall
thike how our lord Jesu y^e day of his maundy after
y^e he had souped went wth his dysciples in to a gardyn
where he prayed to his fader in such a wyse y^e for sor
we of dethe he swette so y^e the droppes of blode dysstil
led fro his blyssed face and fell to the erthe.

Of the contemplacion of god/ as touchyng his
godheed. Ca. xxviii.



Now haue ye þe mater & way to thinke in god
 & to knowe hym as touchynge in his manhe
 de. **N**ow after shall ye knowe how to thynke of
 hym & to knowe him in his moost hygh godherd. **A**s
 to þat shal ye knowe þe god so ordred þe knowlege of him
 selfe in þe begynnyng to mankynde þe he wolde not of
 all be shewed nor of all be kept secreete to hym. For yf
 he had fully & holly shewed himselfe than had fayth
 be no thinge worthe & my beleue had ben ouercome.
 For fayth is of a thynge þe may not be sene. & therfore
 þe thynge is no faythe þe Iste of hym. And yf he had of
 all thynge kept hymselfe secreete than faythe had not
 ben & infydelyte had ben excused. And therfore god
 wolde a parte shewe hymselfe & a parte kepe secreete.
 In.iiii. maner wyle he wolde shewe hymselfe to mā

Deus noluit
 se totu mōstrari

quod modis de

et primo modo that is to wyte in .ii. maners withoutforth / and in.
hominum et quomodo ii. maners withinforth. Within by reuelacyon & by
et primo uenit ad reason. Without by scrpyture & by creature. ¶ By re
conclusionem dicitur uelacyon as whan god hath shewed or dooth the we
 hymselfe to some certayne people by inspyracyon or
 by myracle. ¶ By reason cometh god to the knowles
 ge of man in this wyte. Every man may well knos
 we and se in hymselfe that he is / that is to saye that
 he hath beinge / and that he hath not ben euer. And
 by that he knoweth well that he hadde a begynnyn
 ge of some other. Than it foloweth that he must thin
 ke and consyder. that somtyme was / in whiche or
 whan he was not. But than whan he was not he
 coude by no maner knowe hymselfe / nor make hym
 selfe. And the selfe same seeth man in euery creature /
 for euery daye he seeth some creatures passe and des
 parte. and some to come. And than bycause that all
 thynges be / and be not of themselves / therefore it must
 nedes be that one thyng be and is whiche gyneth
 all thynges beynge / or too be. that is of whome all
 thynges be. And by that it must nedes be of ryght
 that he by whome all thynges be made is without
 begynnynge and without endynge. For yf he shol
 de haue a begynninge it must nedes be that he shol
 de haue it of some other. and so yf he hadde a begyn
 nyng of another / than sholde not he be the fyrst au
 ctour and begynner / and the fyrst begynnynge of al.
 And therefore it is couenient and must nedes be that
 he by whome all thynges be or haue beynge is befor
 re all thyng / and nothyng before hym. And yf noo
 thyng be before hym than came he of none other.
 And yf he came of none other than had he neuer be

*deus est sine prin
 cipio et fine.*

gymnyng. For as I haue sayd before/ euer y thynge that hath a begynnynge hath it of another. For there is noo thynge that is not that can gve to it selfe beynge. And therfore it must nedes be in all maner wyse that one thynge there be y whiche had neuer begynnynge. ¶ And whan that y reason of man dooth se that of necessity it can not/ nor may none other wyse be/ than begynneth he to beleue stedfastly that one thynge is without begynnynge whiche is the auctour/ begynner/ maker/ & gouernour of all thynges whiche be in this worlde. And that thynge is called **Deus**. That is to say, **God**. For this worde **Deus**. came of a name of greke y whiche is called **Theos**. as moche for to say as to make or nouryshe. And therfore call we the fyrst begynnynge. **De⁹**. in latyn. and. **God**. in englyshe/ for he hath created and made all. and hath nourysshed all/ for so soudeeth this

^a **Deus** q^{re} vocal
Deus.
^{id} **Deus** q^{re} signifi
at.



worde. **deus**. ¶ In this maner wyse came man fyrst to the knowlege of god whiche is high and al good.

¶ How god is one in substance. and. iiii. in persones. Ca. xxix.

¶ After cometh y reason of man/ and seeth that necessarily the same god was & is one onely god & y there be no

¶

mo goddes. for yf there were.ii. goddes of þ̄ sholde
nedes folowe þ̄ bothe goddes were superfluous & to
scante. or to moche & to lytell. in same & seuerall. togy
der & asonder. for the fyrst sholde be superfluous & to
moche bycause þ̄ seconde sholde suffice. or elles he shol
de not be god. By the same reason þ̄ seconde sholde be
supfluous whan þ̄ fyrst sholde be sufficient ynough.
On the other syde euery of them sholde be to scant or
to lytell / bycause þ̄ eche of the sholde defaute or fayle
of other. for none of them sholde be other / but eche of
them sholde be souerayne & hye good. & so than sholde
good fayle of the bothe / so in bothe of them. And ther
fore yf there were two goddes i bothe goddes there
sholde be superfluyte & scantnesse / togyder & asonder
& than it is couenyent & necessary þ̄ there be but one
onely god. On the other syde no good may fayle or dy
splease god. but bycause þ̄ consolacyon & coforte of cō
pany is good & wete / therfore god myght not be w
out þ̄ goodnesse of cōpany. & than it sholde be coueny
ent & necessary þ̄ the pluralite of persones be in god þ̄
souerayne & hye good. And bycause þ̄ cōpany can be
in no lesse than betwene.ii. therfore it is necessary þ̄
in god at þ̄ leest be.ii. persones. And bycause þ̄ cōpa
ny is lytel or nothinge worthe where there is no al
aunce nor loue / therfore it is couenyent þ̄ the.iii. per
soue be in god whiche must be the knyttynge of loue
& alyaunce betwene the.ii. other persones. Therfore
syth vnyte is good & pluralyte / it is conuenient & al
so it must nedes be þ̄ bothe these persones be in god.
By suche reason cometh man to þ̄ knowlege of god þ̄
he is one god in hymselfe & in his substance. & .iii. in
persones. This same selfe thyng seeth man in hym

selfe. For he seeth Well that euer from the begynnynge
that he hath had power in hymselfe to remembre in
soule. & after power wysdome to vnderstande. & thā
he began to knowe that he had power in soule / and
of that power cometh cōynge / and of bothe cometh
loue. And whan man seeth Well ꝑ it is so in hymselfe
of that he vnderstandeth Well ꝑ it sholde be so in god
whiche is aboue hym. That is as moche to say that
in god is power. & of that power cometh his wysdo
me / and of bothe dooth loue. pcede and come. And by #
cause that out of the fyrst persone cometh the seconde
and ꝑ of them bothe the thyrde dooth pcedede. therfo
re the fyrst persone is called god the fader. the secōde
god the sone. & the thyrde god ꝑ holy spyrite or goost.
And bycause that amonge men it is wont alway to #
be that the fader is more febler than ꝑ sone for his ae
ge / & that the sone is not so wysle as the fader byrean
se of his youthe. leest ony man sholde thynke it soo in
god / therfore is power appropiate to god the fader
wysdome to ꝑ sone. & bycause that this worde spyri
te or goost soundeth alway in feere / or ꝑ it is a feerful
worde. therfore to the holy goost is appropiate we
tenesse / loue / and goodnesse. By this maner cometh
man fyrst to the knowlege of god his maker. how he
is without begynninge & without ende. & wherfore
he is called god. & wherfore he is one in substaunce &
iii. in persones. and wherfore the fyrst persone is cal
led fader / the seconde sone / the. iii. holy goost. & wher
fore ꝑ power is appropiate to god ꝑ fader / wysdos
me to ꝑ sone / loue & goodnesse to the holy goost. In su
che wysle shal ye knowe your god. and this maner of
knowlege is the foundement of contemplacyon.

Of the.iii.degrees of cōtemplacyon. Ca. xxx.



Derfore afterwarde y^e haue thus esta-
blished your herte in very ryght faythe/
stedfast hope & perfyte charyte. than lyft
bp your herte in the moost h^yest contēpla-
cyon of your creatour & maker. But your

soule wolde often se god by contēplacyon in his natu-
re & she may not. & than she cometh agayne to herself
and maketh of herselfe degrees & steppes by the whi-
che she may ascende and mount to the dyuine cōtem-
placyon. so that fyrst she may se & beholde her owne
propre nature. & afterwarde y^e nature y^e is aboue her.
But yf her thought & mynde be by bodily ymagyna-
ciōs dyuersly disperced & troubled/ than may not she
serche nor fynde herselfe in her owne nature. For loke
was many yll thoughtes and cogytacions as she is
ledde w. With as many obstacles she is noyed & lette.

The fyrst degre of cōtemplacyon of y^e soule is/ that
the soule be retorned to herselfe and gadred togyder &
byynge her selfe in herselfe. The.ii. degre is that y^e
soule may se and beholde herselfe what she is/ whan
she is so gadred togider. The.iii. degre is y^e the sou-
le lyft her bp aboue herselfe/ & enforce herself to beholds
de her degre in her owne pp^re in warde nature. But
to the knowlege of herselfe may she neuer come/ tyll
she be taught and informed to refrayne euer y^e ymagi-
nacyon bodily/ erthly/ and heuently. And whan the
re cometh to her herte ony maner of delectacyō/ why-
der it be by the syght/ her ynge/ tastynge/ smellynge/
or touchynge/ or by ony other of her body y^e wyttes
she sholde incontynently refuse & treed thē vnder fote.

gradus 1^{us}

2^{us}

3^{us}

o^mo Anima duca
ad Cognitione
Sui.

that she may se herselfe such as she is holly without
 body. Take ye therfore dyligent hede & merke it wel
 how that the soule is merueylous in herselfe / & how
 she is one in her nature / yet notwithstanding she dooth
 diuers workes . For she lebeth hym that seeth with
 her eyes / heareth by her eeres / tasteth by mouth /
 smelleth by nose / toucheth & feleth by all other mem-
 bres. ¶ Afterwarde thinke how grete she is / that w
 one onely thought she may comprehend heuen and
 erthe / & all thynges that be in them / yf they were a. ¶
 tymes greter thā they are. Whiche may not be. Thā *dei magnitudo*
 yf the soule of man be so grete and so noble p̄ noo crea- *et maiestas.*
 ture in this lyfe may vnderstande nor knowe her per-
 fytely. how grete and how noble than is he that ma-
 de so noble thynges. Verily he is aboue all. vnder all.
 Within all. & Without all. He is aboue all / all thynges
 gouernynge. vnder all / all thynges supportynge. With-
 in all / all thynges fulfyllynge. Without all / all thyng-
 es cōpassynge. Suche maner of contemplacyon en-
 gendreth in man stedfast beleue / and sure deuocyon.
 ¶ After shall ye knowe how he is large & lyberall. & *deus bonus ac*
 that may yese in diuers wyse. Beholde fyrst how he *liberalis, mihi*
 is lyberall of temporall goodes. & how he giueth his *et largitinis.*
 goodes as well to the euyl as to the good / and euery
 thyng that yese in erthe. ¶ Than after ye shall mer-
 ke how large and lyberall he is to pardon and to for-
 gyue. For yf soo were that one man hadde doone and
 comptted as many euylles and synnes as all p̄ men
 in the worlde may doo / yet of his grete and gracious
 goodnesse wyll he be and is dayly and hourely more
 redye and dyligent for to forgyue and pardon than
 the moost wretched and myserable sōner wyll be for

to aske forgyuenesse. Moreover ye shall thynke how
lyberall he is of spyrtyuall goodes. that is to saye of
vertues. for who hath one hath them: that is to wy
te charyte. The. iiii. ye shall thinke how large and ly
berall he is of everlastinge goodes to them that will
aske them ryghtfully. for how can he denye you
whiche he commaundeth you to aske. for this he sayth
hyselke. First desyre & pray me that I shall gyue you
the ioye of heuen/ and I wyll gyue it you. & also al tē
porall good without askynge or requyringe. On the
other syde he gyueth you here all the laude & prayse
that ye can desyre. for all erthly thynges obeyeth to
man. This maner of contēplacyon of his power and
lyberalite engendreth in man certayne & sure hope.
After this ye shal thynke of his goodnesse/ his swete
nesse/ & of his beaute. and to do y take ye good hede
of the grete goodnesse/ of the grete beaute/ and of the
grete swetenesse y is in an erthly creature. how ma
ny thynges there be whiche are delectable and plea
saunt to the bodily eye for theyr beaute. and to the ta
styng for theyr swetenesse. and to the nose for theyr
swete smellynge. & to the felyng for theyr softnesse. &
so to all other wyttes. Than sayth soo moche beaute/
swetenesse/ & goodnesse be in a creature whiche this
day is & to morowe shall not be. how grete goodnesse
beaute and swetenesse is there than in a goostly crea
ture which neuer shall haue ende. On the other syde
yf so moche beaute/ goodnesse/ & swetenesse be in eue
ry creature. how grete beaute/ swetenesse/ and good
nesse sholde there than be in theyr creatour & maker.
Ye knowe well moche more without comparyson.

876
Sto plationis d.

This maner of contemplacion engendreth in man y

33
Ethie fructus.
Contemplationis
effectus.

loue of his maker. ¶ Chan afterwarde whan ye haue thus beholden your moost swete creatour & maker by the consyderacyon and syght of his creatures expell and put out fro your hert euer y corporall or bodily ymagynacion. and than lete your bare vnderstandynge flee aboue all mannes reason in to heuen. and there shall ye fynde so grete swetenesse & soo many secreete thynges that no man may knowe but he onely whiche hath proued & assayed it. ¶ If ye wyll knowe this by techynge go to hym þ hathe proued it by experience or vse. And for bycause that I wretche haue not done all this. I am the more lewde to coute and tell with my mouth whiche with myn herte I may not thynke. For it is so hye and so secreete that it surmounteth and passeth all maner thynkinge. And therfore it behoueth me to be styll. & also it is ryght þ I do so and not to teche it with my tongue but to fulfill it in worke onely by grace. ¶ Now haue ye þ.iii. degrees of contēplacyon. one in creature. another in scripture. & the.iii. of god in his moost swete nature.

¶ What it is to lyue honourably / louyngly / fren-
dely and mekely. Ca. xxxi.

Wif ye lyue after this doctrine and techyng
than lyue ye honourably. & þ is the fyrst
parte of our sermon that we touched at þ
begynninge. And after ye shal study to ly-
ue louyngly and frendly as touchyng to
your neyghbour. And þ for to do ye must put and set
all your payne and dyligēce for to loue & for to be be-
loued. Ye oughte for ye shall loue all men in god. that is

de amore in
proximus.

¶ I.ii.

¶ I.iii.

to Wyte/for goodnesse onely. And not for the beaute &
faynnesse of body/or for good synngynge. nor for euery
 suche maner thyng. as strength/or ony suche corpo
 rall vertue. For beaute & goodynesse of body/Swete
 synngynge & suche other bodyly vertues may by foly
 be beloued without god. & yet can they not be withs
 out god. And therfore to loue man i god is none other
 but to loue hym for suche a thynge that may not be be
 loued without god. as for goodnesse/right wysnesse/
 or iustyce & trouthe. For for suche vertues may ye lo
 ue no man but that ye loue god. And whā ye loue oni
 man for goodnesse/iustyce/and trouthe/than loue ye
 hy in god. For god of all is goodnesse/ryght wysnesse
 and trouthe. Therefore yf we be good/we shall haue
no frende but the good. nor no ennemy but the euyl.
And therfore sholde we loue the good people bycause
they are good. and y euyl also bycause they may be
 good. and in this maner loue ye nothyng but good
 nesse. ¶ And than yf ye wyll be beloued shewe your
 selfe amiable. And yf ye wyll be amiable I pray you
 for goddes sake receyue & take these. iii. thynges and
 1 kepe them without forgetynge. Do that ony you cōs
maundeth & instauntly requyret and prayeth. ¶ Take
 2 without grutchynge that ony giueth to you/and
 3 kepe it. Suffer and bere patiently what soeuer ony
 man sayeth to you. And yf ye lyue in this maner thā
 lyue ye louyngly and frendly. ¶ After more shall ye
 study how ye may lyue mekely. and for that shall ye
 knowe that there be. ii. maners of humylyte & meke
 nesse. ¶ The one cometh of verite/and the other of
 charyte. By the knowlege of your selfe may ye come
 to yst maner of humylyte. For by no maner wyse

mare proximo
 m deo quid.

jaly q^o fine amā
 y.

humilitat^{is} duo
 gera.

77
of the Worlde may yefe and knowe your selfe what
ye be in verite. onelesse that ye be humble and meke.
The seconde maner may ye knowe and haue yf ye
take often vpon y grete humyltye and mekenesse
of our sware lord Jeſu cryſt. how he humbled & me-
ked hymſelfe whiche neuer bydeſpynne / and that hu-
myltye cometh clerely of charyty. **N**ow knowe ye
what it is to lyue honourably / louyngly / and meke-
ly. that is to ſay perfytely. Our moost swete lord Je-
ſu cryſt ſo graunt vs hy to honour. to loue our neygh-
bour. and to meke our ſelfe / that we may for our ho-
nour be honoured. for our loue be beloued. and for our
humyltye to be exalted to the ioye of heuen. the whi-
che was ordeyned and made redy for vs ſyn the be-
gynnyng of the Worlde. Amen.

Thus endeth this deuoute treatyſe called the
myrrour of the chyche made by ſaynt Auſtyn
of Wyndon. Enprynted at London in the ſtre-
testre / at the ſigne of the Sonne by Wynkyn
de Worde. The yere of our lord. M. CCCC.
xxi. The. xii. yere of y regne of our moost na-
turall and vyctoryous Luctayne lord kynge
Henry the. vii.



¶ Tenuoy of B. Coplande the p^ryncer. 1513

Almyghty lord / o blyssed holy goost
Whiche did enflame / wth vertue fro on hy
Thy cholen seruautes / y^e day of pethcock
To picche thy worde / here vnyuerſally
This lytell boke / of maters right goostly
Thou wylt forth lede / edued wth thy grace
In vertues the readers lo to occupy
Auoydige vyce / in heuen to haue a place.

Camden



